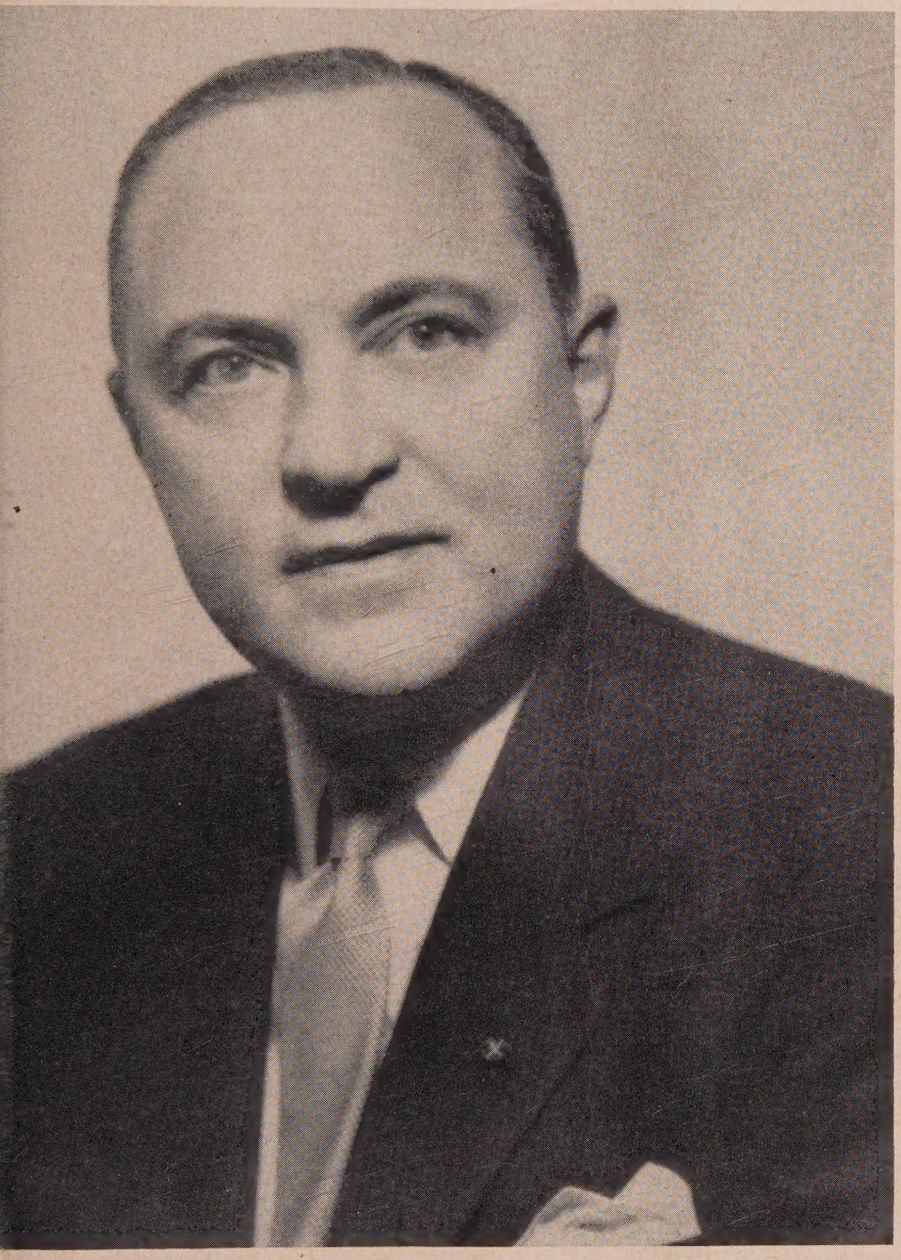
NATIONAL COUNCIL
OUTLOOK
SEPTEMBER 1958



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OF RELIGION

LAY LEADER

ERNEST A. GROSS
Chairman of 1958 World
Order Study Conference

In this issue:

Seeking Christian Perspective on Foreign Policy *by George F. Thomas*

A Congregation Explores On-the-Job Christianity *by John R. Bodo*

The Churches in the 49th State *by Elsa Kruuse*

Christianity in the Middle East *by Geraldine Sartain*

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

297 Fourth Avenue
New York 10, N. Y.

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COUNCIL OBJECTIVES

To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

Ernest A. Gross, chairman of the Council's Department of International Affairs, will preside at the Fifth World Order Study Conference in Cleveland, O., November 18-21.

A New York lawyer, he was a former assistant secretary of state, U.S. Ambassador to three sessions of the United Nations General Assembly and legal adviser to the Secretary General, Dag Hammarskjold.

He is a Methodist layman, a member of Christ Church, New York.

An account of the plans for the Conference will be found on page 10. There is also an editorial by Dr. Kenneth L. Maxwell on page 17, and a stimulating article on "Seeking Christian Perspective on Foreign Policy" by Professor George F. Thomas, on page 20.

Vol. VIII, No. 7, September 1958

National Council OUTLOOK

A Journal of Interdenominational Cooperation

33 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches (Disciples of Christ) International Convention
Christian Methodist Episcopal Church
Church of the Brethren
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends
Greek Orthodox Church in America
Hungarian Reformed Church in America
The Methodist Church
Moravian Church
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Polish National Catholic Church of America
Presbyterian Church in the US.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church of America
Serbian Eastern Orthodox Church
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church
Ukrainian Orthodox Church of America
United Church of Christ
Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church in the U.S.A.

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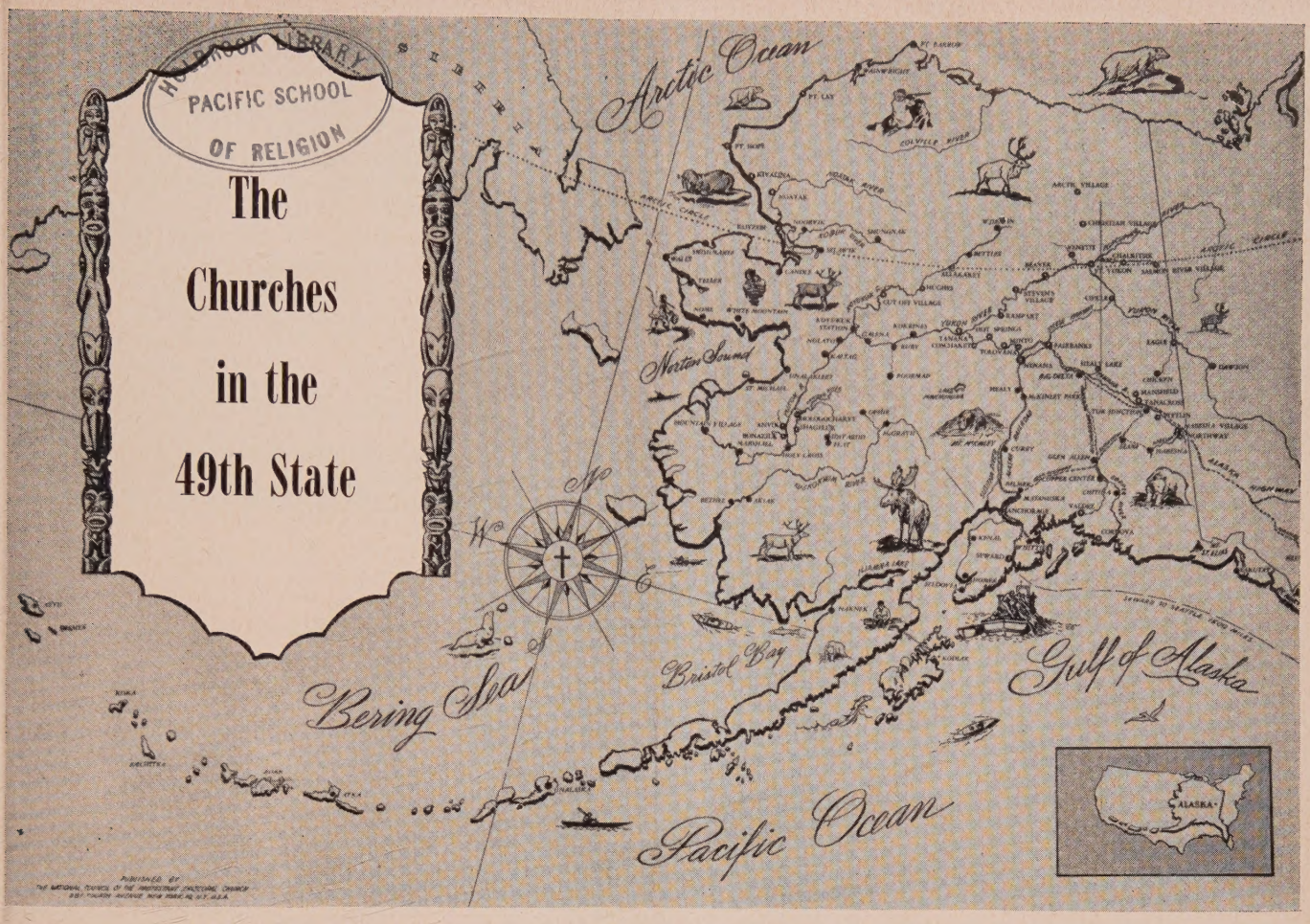
PACIFIC SCHOOL OF RELIGION

The Churches in the 49th State



By ELSA KRUUSE

NOW that the full-fledged membership of Alaska in the United States of America seems assured, many "stateside" people are summing up what they really know about the 49th state. Visions of gold, ice, Eskimos and canned salmon come to mind and a vague recollection of news stories about the building of the mighty Alaska Highway. Some may add "association thoughts" of fur traders and Jack London. And a good many hundred parents think immediately of a lonely G.I. guarding the DEW Line distant-early-warning radar stations dotting the Arctic Circle.

Readers of the OUTLOOK will remember the Christmas visit which the National Council of Churches' president, Dr. Edwin T. Dahlberg, made to the armed forces in Alaska last winter and his concern for "a long-range program of Christian nurture" for our military personnel up there.

However, the heroic work of the Protestant missionaries and the growing ministry of the Christian churches to Alaska's 200,000 people in its towns, villages and isolated settlements is a dramatic story of modern pioneering.

Although a large part of Alaska's native Aleuts, Athabascans, Thlingits and Eskimos still remain un-Christianized, Alaska has thriving Protestant, Roman Catholic and Eastern Orthodox urban communions as well as far-flung Chrisian mission stations, orphanages, and schools which can be reached only by ship and plane.

An Eskimo commented recently that "all Alaska hurries through the sky." And it is a fact that the plane has now brought direct contact with the rest of the world to areas which formerly took weeks to reach by dog team and to coastal towns to which ships could put in only once or twice a year. Air transportation is also helping the churches and many ministers make their regular rounds in ski-equipped Piper Cubs and planes of the Alaska airlines.

Of all the churches, the Russian Orthodox is the oldest. Fifty-three years after the discovery of Alaska in 1741 by Vitus Bering—a Dane in the service of Russia—11 monks were sent to Kodiak Island to Christianize the people. By the time the United States bought "Seward's Icebox" for $7,200,000 in 1867, the Russian Church had 27 clergy in the territory and at least seven churches and missions, one the cathedral-church in the old Russian capital of Sitka. The first people to come to Wrangell from the United States were amazed to find Christian Indians holding services there.

British, Canadian and American missionary societies soon realized the serious need of bringing Christian teachings not only to the Indian and Eskimo people, but to the hardy, and sometimes lawless, pioneers in the mining and trading companies.

A Lutheran pastor is known to have started a small parish in Sitka in 1839. The Presbyterian missionary, Sheldon Jackson, for whom that church's junior college in Sitka is named, arrived at Point Barrow in 1884. (Among his many other services, he imported reindeer to the country and some Lapps to teach the Eskimos how to raise them.) Two years later the first Episcopal and Baptist missionaries came and, at about the same time, a Congregationalist began service to the Bering islanders at Cape Prince of Wales, only 45 miles from Siberia.

John Driggs, an Episcopal doctor of medicine, began work at Point Hope in 1890 which ended in 1908 when the rigors of the climate and his work had "aged him beyond the measure of years." He nevertheless continued living with the people he loved and understood. When he became ill six years later, his Eskimo friends tried to bring him back to the Point Hope mission by dog team but he died before they could reach it.

The Episcopal Church today supports nine mission stations—the largest a

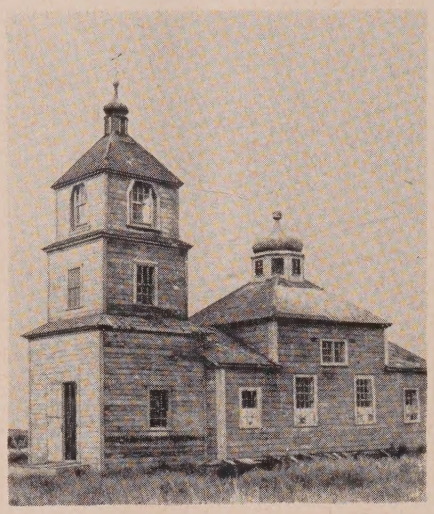
boarding school in Nenana on the Alaska Highway—and seven churches in major towns. Two more churches, one in Anchorage, the other in Juneau, have become self-supporting. Title to the Episcopal church property in Sitka, incidentally, is signed by Prince Maksoutof, last of the governors of Russian America. Protestant Episcopal membership, at latest report, is 3,442. The church also maintains its own mission radio station at Anvik.

The Presbyterian Church in the U.S.A. supports 32 churches and missions and 75 preaching points in Alaska, and counts 4,839 in its membership, not including servicemen at armed forces bases.

The church also maintains radio station KSEW in Sitka—"The Voice of Sheldon Jackson"—a plane, "Arctic Messenger III," and a "Presbyterian Navy" consisting of two motorships, the *Princeton-Hall* and the *Anna Jackman*. The latter, launched just this spring in Florida, is a floating church and also has radar, radio telephone and the most modern equipment. Together, these 65-foot vessels carry ministers, church groups and emergency aid from village to village along the rugged southeast coast. But because of weather conditions on the Aleutians, which the encyclopedia calls "unremittingly bad, subject to frequent williwaws, the violent winds sweeping over them," these boats cannot navigate beyond the coast.

Social work and education have always been the backbone of Presbyterian work in Alaska. Haines House, in the southern Panhandle, provides homey group living and an active youth program for 40 boys and girls from Ketchikan, Ugashik, Fairbanks and Kodiak. In Fairbanks is Hospitality House where a counseling service, domestic science classes and recreation are available to needy girls of working age looking for jobs.

Juneau, capital of Alaska since 1906, is headquarters for Presbyterian social service, under the church's department of educational and medical work, in the tradition of the intrepid Mrs. Amanda McFarland who, all alone in 1877, opened a Christian school in Wrangell for 27 Indian women and children.



St. Michael's Russian Orthodox Church, Sitka, Alaska, dedicated in 1848, one of the first of its kind in America.

A new pioneering project is the Alaska Medical Mission in Klawock, which serves three villages, one of which can be reached only by plane. Since 1954, the Valley Presbyterian Hospital in Palmer has served the coal miners and their families in the area. Presbyterians and Methodists also cooperate in the Alaska Christian Education Foundation.

Lutheranism was introduced to Alaska more than a century ago by a Finnish pastor and with the cooperation of the Russian Navy. A Russian naval captain brought him to Sitka and within a year the first Lutheran church in Alaska was built. In 1941, the cornerstone of the new Sitka Lutheran Church was laid, a hundred years to the day from a similar ceremony when Alaska was still under Russian rule. Finally, when the United States gained the territory, a small parcel of land was excluded from the deed and set aside forever for the use of Lutherans.

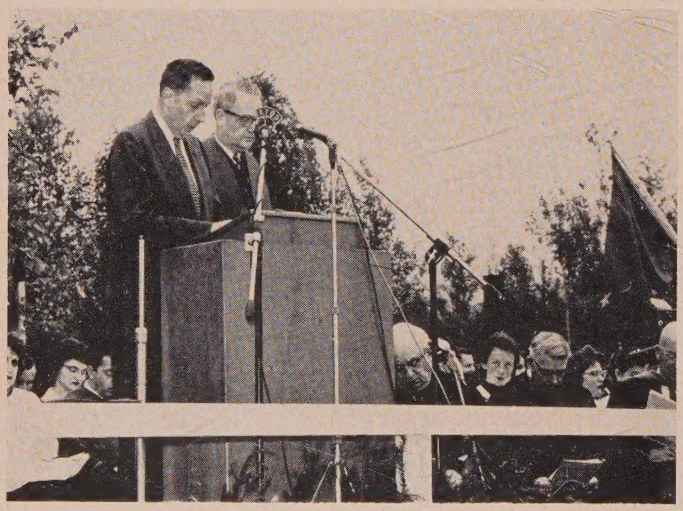
Today, the United Lutheran Church in America has two congregations in Alaska; one in Sitka, the other in Juneau. Of the 4,395 Lutherans in our new state, the largest groups are the United, the Evangelical Lutherans and the Lutheran Church—Missouri Synod.

The pastor at Teller Mission is one of Alaska's large corps of "flying parsons," since the Lutheran Daughters of the Reformation bought him a Piper four-seater plane. The Teller Mission is one of the oldest, but Lutheran churches have fully organized congregations in 13 churches and mission stations throughout the former territory.

Nineteen years after the purchase of Alaska, the first Baptist missionary was appointed to the islands and area around Cook Inlet. Today, with their work still centered around the Kodiak islands and Cordova, the American Baptists maintain four children's homes, and the Kodiak mission and Community Hospital. In 1953, resident winter work was established at Larsen Bay and the following year a 48-passenger mission bus was added to the Kodiak services.

Each summer, a chunky little white boat, *Evangel,* puts in at the small villages on the Kodiak islands. Its arrival is always an event, as needed supplies are delivered to the mission on Ouzinkie and the religious services and group singing on board attract large groups. During the salmon run, boys from the Kodiak mission also catch enough fish to supply the mission for the winter.

"Since transportation between villages in Kodiak is limited to sea and



At the ground-breaking ceremonies for the $5,000,000 Alaska Methodist College at Anchorage, which will be the first church-related, four-year liberal arts college in Alaska.

Dr. Edwin T. Dahlberg, National Council president, in front of the Community Baptist Church, Kodiak, with local church leaders during his visit to Alaska at Christmas in 1957.

The "Flying Bishop" Rt. Rev. William J. Gordon, Episcopal, of Fairbanks, Alaska, was consecrated when only 30 years old.

Rev. William Wartes, Presbyterian, at Boeing Field with his new plane "Arctic Messenger III" ready to take off for Alaska.

air," says one report of its adventures, "*Evangel* alone is able to tie together the widely separated members of the church and mission family." The 38-foot boat, purchased from the Navy, has a movie and slide projector, radio telephone and ingeniously arranged cabin space so that large groups can attend services and see moving pictures.

Full members of the American Baptist Church total 252 on these islands, with a mission staff of 19 to serve them.

Alaska now has 32 Southern Baptist Convention churches and missions, although its work was only established in 1948. At the end of last year the Alaska Baptist Convention counted 4,901 members and the first week in August this year brought 16 Southern Baptist ministers and church workers from the U.S. for a denominational Emphasis Week.

The ground-breaking ceremonies last month for the five-million-dollar Alaska Methodist College in Anchorage pointed up this church's many years of "dedication to the holy ministry of education." When it is completed in 1960, the college will be the first private institution of its kind in Alaska and the first new college organized anywhere by the church in three decades.

With more than 3,000 members in 25 churches and mission stations, the Alaska Methodist Mission is administered from Portland, Ore., where Bishop A. Raymond Grant is resident bishop. Fourteen ministers serve its churches and institutions. These include the Maynard-MacDougall Memorial Hospital and Lavinia Wallace Young Community Center in Nome, and the Seward General Hospital, the Wesleyan Home for Chronic Diseases and the Jesse Lee Home for Children, all in Seward. Seventeen Methodist church extension projects are also under way this year in Alaska's far-flung hard-to-pronounce settlements.

Chaplain (Col.) Paul Maurer, Congregational Christian, recently retired after 30 years of service. While stationed at Fort Richardson near Anchorage, he travelled many miles to isolated installations.

Among other American church bodies working in the new state are the Quakers. Fifteen young work-campers of the American Friends Service Committee are busy this summer improving living conditions for 110 Eskimos at Beaver. This isolated settlement, only six miles below the Arctic Circle, is dependent on water from the muddy Yukon River, and the cabins now being built will be the first the people have ever had with windows.

The Evangelical Mission Covenant Church of America has pioneered in airborne missionary service and is planning to set up its own radio station in the Nome area. The Seventh Day Adventists periodically conduct revival meetings up and down the stark Yukon Valley, while the Moravians and the Church of God (Anderson, Ind.) also conduct evangelistic and educational work in scattered areas.

The mission of the Roman Catholic Church dates back to 1779 when a Franciscan priest celebrated the first mass on the shore of lower Bucareli Bay. And, in 1874, Archbishop Seghers, who became known as the "Apostle of Alaska" was installed.

The Alaska Committee of the National Council of Churches' Division of Home Missions is currently making a survey of these and other church efforts to reach more of Alaska's Indian and Eskimo people and new statistics will appear in the next *Yearbook of American Churches,* published by the National Council.

In a statement some years ago by spokesmen of 12 Protestant denominations in the Alaska Church Association, the need was underlined for increased cooperation among all church groups working in Alaska so that "duplication and sectarian divisiveness may be eliminated.

"The special ills of Alaska," the ministers declared, "are those rising from the isolation of frontier life plus a phenomenal growth in population, which outstrips available services." This growth, the highest in the nation, was 62 per cent betwen 1950 and 1954. Problems of comity and costs must also be worked out by the Council, the statement declares, citing one community of 1,500 people in which there are nine churches.

"But we are determined to do everything possible to perform a more intensive and effective ministry in our places of responsibility," it concludes, "and to seek greater cooperation for a vital Christian ministry to all Alaska."

Sixty-one Per Cent Are Church Members!

By Fletcher Coates

CHURCH membership in the U. S. now stands at 104,189,679 for all faiths—a gain of close to one million for the year, and the highest overall total in the nation's history.

The figure is based on the latest compilation of official church statistics by the National Council's Bureau of Research and Survey for the *Yearbook of American Churches,* whose 1959 edition will be published this month.

In percentage, however, the year's increase did not measure up to the spectacular rises reported in other years since World War II. For the first time in a period widely accepted as one of "religious boom," church membership gains were lower than those estimated for the population as a whole—nine-tenths of one per cent for the former, 1.7 per cent for the latter.

Last year, when 62 out of every 100 Americans were reported to have church affiliation, the membership rise was three per cent, nearly twice that of the estimated population rise. Thus this year's 61 per cent figure is the second highest on record—nearly twice as high as that for the turn of the century.

Other new figures, covering mainly the church statistical year of 1957, include:

Sunday School Enrollments—up 1.1 per cent for a new total of 40,359,772.

Per Member Contributions—$56.74 annually, an increase of 7.3 per cent.

New Church Construction—at a new all-time high of $868,000,000, up $93,000,000 over the previous year, and more than double 1950's $409,000,000.

The Yearbook lists a total of 267 church bodies, with 255 reporting on membership. Sunday school statistics were furnished by 230 bodies; contributions by 52 Protestant and Eastern Orthodox church groups; and construction figures were based on reports by the U. S. Chamber of Commerce.

A membership breakdown by major faiths shows there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations, and 2,540,446 Eastern Orthodox in this country.

The Yearbook points out that membership comparisons between the different faiths—and even among Protestant denominations—are difficult to make because the churches use different methods of counting. The Roman Catholic Church considers all persons who are baptized, including infants, to be members. Most Protestant church bodies, however, count as members only those persons 13 years of age and up, who have sought and attained full membership. The major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons as members.

Eighty-two of the 255 reporting church bodies account for over 98 per cent of church members—102,551,623.

The largest Protestant body is The Methodist Church, with 9,543,245 members. Next in order among the most numerous Protestant bodies are: the Southern Baptist Convention (8,956,756); National Baptist Convention USA, Inc. (4,557,416); United Presbyterian Church in the USA (3,032,977); Protestant Episcopal Church (2,965,137); National Baptist Convention of America (2,668,799); United Lutheran Church in America (2,235,455); United Church of Christ (Congregational Christian Churches; Evangelical and Reformed) (2,192,674); Lutheran Church—Missouri Synod (2,150,230); and the Christian Churches (Disciples of Christ), International Convention (1,943,599).

When Protestants are grouped into "families" of churches, Baptists are by far the most numerous—nearly 20,000,000 members of 27 Baptist denominations. There are 12,059,400 Methodists in 22 Methodist church bodies; 7,529,773 Lutherans in 19 Lutheran bodies; and 4,043,052 Presbyterians in 10 Presbyterian bodies.

A breakdown of the Sunday and sabbath school figures shows that of the total 40,359,772 enrollment, 37,127,732 are students, and 3,232,040 are teachers and other religious education workers. Of the total, 92.2 per cent are Protestant.

For the first time, the Yearbook analyzes Protestant Sunday school members by age groups. Basing its findings on 1956 figures, the study shows that just as many adults (aged 24 and up) are enrolled in religious education classes in the churches as children (aged 3 to 11 years). Each group numbered over 12,000,000 enrollees. The youth group between totaled 7,000,000. The "cradle roll" totaled 3,000,000. (Adult teachers and officers numbered 3,000,000.)

This study further shows that 13 per cent of all U. S. adults are enrolled in Sunday church schools—nearly 26 per cent of those aged 12-23—more than 40 per cent in the 3-11 age bracket—and nearly 28 per cent of America's small fry (to age two).

The percentage of Americans having church membership has climbed in a steady upward curve for the past several generations. Today's 61 per cent is three times that of the year 1880. The following table shows the climb, as recorded by decades:

Church Membership as Percentage of Population

1870	18%
1880	20%
1890	22%
1900	36%
1910	43%
1920	43%
1930	47%
1940	49%
1950	57%
1957	61%

Fifty-two major Protestant and Eastern Orthodox church bodies report contributions at $2,043,741,555. Other bodies do not report on gifts. Comparable totals for the past two years show 9.9 per cent increase in contributions for all purposes. For benevolences (home and foreign missions, etc.) the gain was 7.5 per cent; for congregational expenses the increase was 10.4 per cent.

The average annual contribution per member was $56.74—up 7.3 per cent from the previous year's $52.88. Seventh-day Adventists appear to give most generously, on the average—$202.02 per annum.

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Church Colleges Take a Giant Step

By WENDELL KELLOGG

THE nation's Protestant colleges have taken a giant step in determining their new role in higher education.

No longer merely a loose grouping of colleges and universities which were listed vaguely as "church-related," some 250 institutions have, through a sort of "Operation Bootstrap," established a Council of Protestant Colleges and Universities powered with the Christian aims and program implied in the name.

The "Second Quadrennial" convocation of Protestant colleges, held on the campus of Drake University, Des Moines, Iowa, in June, might be called the "Second Milestone," in reference to the first gathering four years ago at Denison University, Granville, Ohio.

Whereas the Denison meeting recognized the growth of both public and private independent colleges during the previous half-century and sought to establish a "criterion" of the "Christian College," the Drake gathering "pulled on its boots" and pointed itself toward a place in America's sun.

At the evening general session in Des Moines, left to right: Miss Laura Smith, a senior at Kalamazoo College, Kalamazoo, Mich., an officer of the Baptist Student Movement and a panelist on the program; Rev. David Maitland, chaplain of Carleton College, Northfield, Minn., who spoke on "Christ and Today's Campus," and Dr. Gould Wickey, United Lutheran higher education executive, the leader of the devotional period.

New Cooperative Action

Enveloping those colleges and universities which serve the educational and world mission purposes of their denominations in new cooperative organization, the Council provides a framework for guiding the nation through "Christian commitment to intellectual responsibility."

Through denominational and interdenominational pronouncement, U. S. churches have repeatedly asserted that guns alone must not determine the fate of the country and the world.

Now, through the Council's leaders in higher education, the churches have a vehicle with which they can share with technological and military education the development of national leadership.

The new Council, says Dr. Fred G. Holloway, chairman, will "maintain the Protestant tradition of higher education begun in Colonial times, will expand cooperative activity with denominational boards in strengthening member institutions."

It will also carry on the work of the National Council of Churches' Department of Christian Institutions, will sponsor the annual National Christian College Day, and assist in developing a program of support for the nation's church colleges. It has already approved membership categories, a program, a budget, a Washington, D. C., office, and sponsorship of future quadrennial convocations and annual meetings to be held in connection with the Association of American Colleges.

Dr. Holloway is president of Drew University, Madison, N. J.

Within the framework of the nation's system of higher education, the Drake convocation declared the job and "divine calling" of the Christian college to be the "development of an informed Christian concern for the peace of the world and the welfare of all people."

Such a college, it contended, is a "center for free criticism of itself, of the church, and of the entire political, economic, and social structure."

Stream of Wisdom

From the convocation streamed the counsel and wisdom of the nation's specialists in Protestant college endeavor.

"Concentrate on liberal arts" and "reconceive the relationship between faith and education," advised Chicago's Federated Theological Faculty Dean Jerald C. Brauer.

"Deal with our Christian heritage," demanded Methodist John Gross, as the "only formidable deterrent" against a communism which has "swept away centuries of progress."

"Resist the crash scientific program," admonished Harvard's George D. Williams.

"Don't try to emulate the state colleges Joneses," warned Austin College President John D. Moseley.

The teacher's "quiet life in a quiet corner" has been replaced by activities "of importance to governments," pointed out the Church of England's Kathleen Bliss.

"Stop apologizing," suggested Presbyterian E. Fay Campbell.

'Imaginative Trustees'

He urged specifically "imaginative trustees" comprised equally of businessmen, educators, and ministers; constant "study and restudy" of purpose; "doing something" about issues; and "renewed attention" to the study of the Bible.

From "new evidence of denominational cooperation" he predicted "reluctant" but greatly increased support of church colleges and college participation in the world mission of the church.

United Lutheran Gould Wickey implored students be "transformed" rather than "adjusted to society."

The student representatives at the convocation, speaking for themselves, *criticized* "moralistic authoritarian restrictions, indoctrinations, and character-building";

declared students were the "prime determinant" of the life of the college; and

called for "adequate financial support of first-rate Christian colleges, support of religious studies and activities in extra-curricular life, integration at all church colleges, and freedom in the search for truth to develop in students a sense of responsibility."

Christianity in the Middle East

By Geraldine Sartain

"Our office lies in the center of no-man's land between the Presidential residence and the Moslem quarters. Fierce exchanges of fire last for hours. People stay indoors or seek safety in the mountains. Quite a few have been hit by stray bullets, even inside their homes. Bombs are planted indiscriminately in streets and market places. In Tripoli firing goes on day and night. UNRWA had to close down. All of our projects, excepting the sewing center in Burj Hammond and midwifery services in Sidon, have come to a standstill."

This report of June 27 from a Congregational Christian Service Committee worker in Lebanon shows the situation, missionwise, in some areas caught in the Mid-Eastern crisis. Reports of violence affecting mission groups have been spotty, however. As world leaders meet to seek basic agreements, the missions are generally going ahead with their medical, educational and evangelistic work throughout the Middle East.

"Peace-loving little Lebanon, ruthlessly immersed in bloodshed and violence," wrote the above worker, has experienced some of the worst damage to the mission effort. The rural community center in Jibrail, which includes the only controlled, experimental demonstration farm in all Lebanon, was sacked and bombed, impairing residences, dormitories, agricultural experiment buildings for livestock and a school. One of the local sheiks was shot to death while vainly trying to save the center, which was so close to the hearts of the people nearby.

It had conference grounds. Its schools taught academic and vocational subjects, health, sanitation, agriculture, homemaking and cottage industries. The village cooperative, which distributes seeds and fertilizer in cooperation with Point 4, was a most useful outgrowth.

The edge of a Presbyterian mission center in Lebanon, the only country of the Middle East with a Christian majority. Fifty-five per cent of the estimated 1,500,000 population is Christian, 45 per cent Moslem, and five per cent Jewish. Some of the worst damage to the mission effort was experienced in Lebanon during the crisis in the Mid-East.

Further, the American staff vacated the Presbyterian Hospital in Tripoli, Lebanon, after the rebels threatened to take it over if Americans remained.

As a contrast, the Near East College Association reports that the American faculty at the American College, Beirut, remained on duty during the Lebanon crisis. All classes proceeded normally. Four hundred and fifteen students were graduated in June; summer sessions were held as usual. No personnel were molested and no property destroyed there or at the American University Hospital, which is part of the medical school.

Similarly, the International College in Lebanon, a secondary school registering students of 51 nationalities and 10 religions, sent forth a graduating class of 246 boys.

Churchmen point out that the American University, which began as a mission school, is now independent. It has turned out many Muslims, as well as Christian leaders, and seems safe from attack at the moment, even by the most extreme Arab nationalists.

From the American colleges in the Middle East—in Beirut, Cairo, Istanbul, Smyrna, Aleppo and other centers—have gone several generations of graduates who have had an incalculable influence on the Middle East, present and future.

The great Christian philosopher, statesman and educator, Dr. Charles Malik, is an example. A member of the indigenous Maronite Church, Dr. Malik calls the three years he spent in a Lebanon mission school before attending the American University, Beirut, the most significant in his religious development.

In Iraq, where violence flared and a young, modern king lost his throne and his head, mission groups have not been molested, either.

In this land of Abraham, Nebuchadnezzar, Belshazzar, and the twin mighty rivers, the Euphrates and the Tigris, the United Mission in Iraq still has its small staff engaged in youth work, leadership training, Bible classes, bookshops, literature distribution, and the Girls' School at Baghdad. Here 225 girls of elementary and high school grades, are enrolled from Muslim, Jewish and Christian homes.

In the 40 evangelical, church-related hospitals in the Middle East hundreds of thousands of Muslims have received the Christian ministry of medicine and have been exposed to the Christian message. Significantly, Arabs have been trained in nursing—a profession they knew little about and for which they had even less regard.

Here in this potentially rich country—sixth petroleum-producing country in the globe and the place in the Arab world where oil was first discovered—the Christian church marches on, slowly against almost insuperable odds.

Christianity has historic roots in Iraq. Among those who heard Peter preach his great sermon at Pentecost were "the dwellers in Mesopotamia," (Iraq). But today there are only 142,000 Christians in Iraq including but 2,000 Protestants, 90,000 Chaldeans and 50,000 Syrian and Armenian Catholics.

Despite the fact that conversions are few, Rev. Morton S. Taylor reported in May that the newly organized Evangelical church is ready to construct its own first building in Kirkuk and to install its first Iraqi pastor, Elias Hammo, a convert. Hammo is the first Iraqi to be graduated from the Near East School of Theology, Beirut, and to return to serve his fellow countrymen.

Although all missions differ, a glance at the Arabian Mission at Amarah gives a picture of the methods and scope of Christian work. Here in a tree-shaded compound is a 25-bed hospital, a chapel built from bricks fired in Amarah kilns, a women's meeting building, three missionary residences, a tennis court and several small storage buildings.

The pastoral missionary, the doctor or the Iraqi colporteur lead services at the hospital each morning—to which come some of the clinic patients and boys from the government high school across the street. Every Friday a Bible study group of 50 children meets. Twice a week women gather for Bible lessons and singing. Sunday services are conducted and the church encourages growth toward self-government. Many government leaders and teachers attend English classes.

Color and life on this mission station are highlighted in a pamphlet published by the Reformed Church in America. Says this publication:

"Other contacts by the missionaries may be only friendly morning greetings to people met along the way to prayers; a shepherd with his crook, walking ahead of his sheep; schoolboys entering their classroom to recite the Koran in unison; date gardeners suspended by belts in the date palms; and women with bundles of brush for fuel atop their heads. A little further away may be seen workers in the wheat and barley fields. To all individuals and groups, the missionary seeks to be a friend."

Despite the crisis, it was possible to hold the summer session on Islam scheduled for Jordan. More than 60 Middle East church workers, both missionaries and nationals, gathered in July. This project to create understanding of the Muslim faith was sponsored by the Near East Christian Council and directed by Dr. Kenneth Cragg. The mission boards that work together through the National Council of Churches' Division of Foreign Missions cooperated.

American church leaders on the home front have been active in augmenting relief during the mounting crisis and in urging constructive action to advance Middle Eastern welfare and the cause of world peace.

Dr. Edwin T. Dahlberg, National Council president, issued a call to penitence and prayer "as the leaders and people of our own and other nations are making decisions on the Middle East."

He urged that all "exercise restraint and refrain from impulsive acts which may lead to the total destruction of all mankind" and that governments make maximum use of the United Nations.

An informal group of Protestant church leaders with more than 130 years of experience in the Middle East issued a 10-point statement urging frank and persistent consultation at every available level. Protestant church women also demanded strong action to lessen tension.

The informal group pointed out that consultations should be taken to avoid "the temptations which the vulnerability of the Middle East presents to contending power blocs." They held that full consideration should be given to the desires of the peoples of the region. "Measures taken by friendly governments to preserve order in response to the request of a government in power should be subject to international review and should be terminated when the UN is in a position to insure the political independence and territorial integrity of the state concerned."

The statement was signed by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Other leaders, signing as individuals, included: Dr. Roswell P. Barnes, associate general secretary of the World Council of Churches in charge of the New York office; Dr. Alford Carleton, former president of Aleppo College (Syria) and chairman of the policy committee, National Council's Foreign Missions Division; Mrs. Elizabeth Kinnear, associate secretary, National Council's Joint Office for Southern Asia and the Near East; Dr. Glora M. Wysner, secretary, International Missionary Council; and Dr. Richard M. Fagley, CCIA secretary.

(*Continued on page* 10)

A missionary doctor thanks a farmer for grapes in payment for healing his daughter.

A Searching Conversation on World Peace

FOR the first time in the last four momentous years, some 600 delegates of the American churches will sit down for a searching conversation on ways to world peace.

The Fifth World Order Study Conference will be held at the Statler Hotel, Cleveland, O., November 18-21, under sponsorship of the National Council of Churches' Department of International Affairs.

Since the last conference, in 1953, a host of major developments have thrust themselves into the world picture, including penetration of outer space, fresh nuclear discoveries, the continuing revolution in warfare methods, the rise of new nationalisms and the climactic efforts of many peoples to throw off the yoke of colonialism. Added to this are the uncertainties of America's role in the Middle East and other key areas undergoing violent change. These and other new issues will be up for discussion and action by delegates to the Conference, all within the context of the theme: "Christian Responsibility on a Changing Planet."

The plan of the Conference calls for delegates to weigh the reports of six preparatory commissions, whose members over the pre-Conference months have been forming their consensus on such questions as: the power struggle and security in a nuclear-space age, the changing dimensions of human rights, and overseas areas of rapid change. The calibre of the thinking that will find expression in these documents is indicated by those serving on the commissions. Among them are Harold Stassen, former disarmament adviser to President Eisenhower; Ralph J. Bunche, United Nations under-secretary for special political affairs; Paul H. Nitze, former director of the State Department's policy-planning staff; former U.S. Secretary for Air, Thomas K. Finletter, and many others of equal stature in the area of foreign affairs. Commission leaders serving the churches include Methodist Bishop Gerald H. Kennedy of Los Angeles; Professor John C. Bennett, dean of the faculty at Union Theological Seminary; and Dr. Alford Carleton, executive vice-president of the American Board of Commissioners for Foreign Missions.

Presiding at the Conference will be Honorable Ernest A. Gross, of New York, former U. S. ambassador to the United Nations, and chairman of the department.

Middle East

(*Continued from page* 9)

United Church Women, representing some 10 million women in the American churches, called upon the United States to push for the establishment of a permanent UN police force. Among other pertinent points, they pressed for an adequate UN observation force in the Middle East, for the withdrawal of American and British troops as swiftly as possible, and for top-level negotiations within the framework of the UN.

The UCW statements were signed by Mrs. Esther W. Hymer, director of Christian World Relations for that organization.

Another group of 10 prominent American clergymen and educators including Rev. Harry Emerson Fosdick and Rabbi Morris Lazaron, both of New York, urged President Eisenhower to recognize the new republican government of Iraq.

To check "the specter of famine and disease beginning to creep into many homes" in Lebanon—where 11,000 families were in urgent need of help—the World Council of Churches issued an appeal for $25,000.

Church World Service—relief agency of the National Council—promptly dispatched $10,000 and the United Presbyterian Church in the U.S.A., $5,000. Shipments of corn oil, cheese and soap were turned over to the Lebanon committee by the Near East Christian Council under the direction of Mr. Willard Jones. The American Friends Service Committee allocated $3,000 and the London Friends Service, $1,500 for strife-torn Lebanon.

Other denominations have sent aid, too, and since the business and economic life of Lebanon are at a standstill many independent agencies are giving emergency help. The American YWCA, YMCA, Bible societies, educational institutions and old established Christian churches in the Middle East are all trying to allay suffering.

Historically, Christianity is very old in the Bible lands. It has been handed down since the days of Christ, surviving the Muslim conquest in the seventh century as a minority religion in a sea of Islam. Suffering the disabilities of all minority groups, the old Christian churches withdrew into isolation and formalism. Many Middle East scholars point out that they had largely lost their evangelistic zeal by 1819 when Pliny Fisk and Levi Parsons arrived as the first missionaries from America.

Fisk, Parsons, an earlier English missionary-linguist, Henry Martyn, and those who followed helped awaken the Arabs from their long sleep. For one of the first steps taken by the missionaries was to translate the Scriptures into Arabic. Another was to establish schools. Translations followed in Armenian, Turkish, Persian.

The American Board of Commissioners for Foreign Missions — which commissioned Fisk and Parsons — has been praised by many Arabs for the Arabic printing presses it set up and for its emphasis on the use of Arabic in the schools. This stimulated pride in the Arab heritage and a real renaissance of Arabic culture. R. Park Johnson, author of *Middle East Pilgrimage*, calls this phase "the greatest contribution to Christian knowledge and to a renewal of spiritual vitality."

Congregationalists and Presbyterians joined together in the work of the American Board until 1870 when other denominations came in. Today the newly merged United Presbyterian Church, U.S.A. still carries the greatest share of missionary activities in the Middle East. It is established in Egypt, Syria, Lebanon, Iran and Iraq.

The work of evangelism has always been difficult in the Middle East. Preaching outside church premises is forbidden.

The old established Eastern churches resisted the coming of the missionaries and unchurched the "new" Christians. Only today are the ancient churches displaying a new ecumenical spirit, many say.

Soon the missionaries found that the best way to reach the heart of a Muslim was through their schools, hospitals and social service projects. Mass assaults are being made on illiteracy and many churchmen believe that the most needed man in the Middle East today is the village literacy worker.

After nearly 2,000 years of historic Christianity and 140 years of Christian missionary effort, only an estimated seven million Christians live in the Middle East. The struggle to bring the word of Christ will go on heroically, however. And never more than in these days of political and social conflict.

A Congregation Explores On-the-Job Christianity

By JOHN R. BODO

FOR fifteen years I had been preaching about the Christian faith and daily work—about Christian vocation and the universal priesthood of all believers—*in generalities.* Then, during the fall of 1957, I took time to read—not just to scan but really to read—some of the publications of the National Council's Department of the Church and Economic Life. The farther I read, the more I became convinced of my duty as a pastor to help my people discover what it means to be a Christian on the job—*in specific terms.*

This discovery is easier for Roman Catholics. The Roman Catholic Church possesses an elaborate body of teachings known as *moral theology.* Handbooks of moral theology come in all sizes: from the exhaustive doctrinal and historical treatment to the ten-cent pamphlet giving practical guidance to *The Catholic Doctor, The Catholic Housewife,* or *The Catholic Plumber.* These are not meant to be exact titles, of course; yet the list of publications of *The Christophers*—the foremost Roman Catholic vocational organization founded and directed by Father James Keller—abounds in titles which are just as specific. The Church endeavors to have every Catholic think and act *first as a Catholic*—not only in church but primarily in his secular calling.

I knew that Protestants would not—indeed should not—permit their minister or denomination to "tell them what to do." Our historic emphasis on the individual and his responsibility militates against everything resembling a "party line." Nevertheless, there had to be something between the one extreme of spelling out in detail the on-the-job conduct of the believer and the other extreme of leaving him without any specific challenge or suggestion.

At this point, the *Report of the North American Lay Conference* on "The Christian and His Daily Work" (Buffalo, 1952) proved invaluable to me. The report, I found, does not spend much time on the overworked main theme, that is, Christian vocation in general. It consists mainly of "section summaries," showing the first fruits of group thinking among Christian men and women in various callings. The writing is informal, uneven,—and refreshingly genuine. The message—proclaimed unwittingly—is that laymen need and want *a Protestant equivalent of moral theology* but that we ministers must first listen to them and learn from them and only then attempt to teach them anything. In other words, we must somehow "talk things over" with our church members rather than just sound forth from the pulpit on Labor Sunday or let one of them "play preacher" on Laymen's Sunday!

After digesting—with pleasure and profit—Cameron P. Hall's *Religion in the Day's Work* (a follow-up to the Buffalo report) and his earlier opus, *The Christian and His Daily Work,* as well as the materials of the World Council Assembly (Evanston, 1954) relating to the laity and Christian vocation, I decided to hazard an experiment.

Rev. John R. Bodo

"The Social Responsibility of Christians in Daily Work" is the 1958-59 annual coordinated emphasis of the Council's Department of Church and Economic Life, in cooperation with member denominations. This article by Rev. John R. Bodo recounts what this emphasis means in terms of a local minister and his parishioners.

Pastor of the First Presbyterian Church in Princeton, N. J., Mr. Bodo was born in Hungary. After two years' study at the University of Geneva, Switzerland, he graduated from Union Theological Seminary, New York, going on to Princeton Theological Seminary for his degree of Master of Theology. His articles have appeared in numerous religious periodicals and he has made frequent radio and television appearances on national networks.

Thus, on February 5th of this year, a dozen doctors in our congregation received a letter which I might as well quote nearly *in toto,* since it describes the whole project in briefest form.

"Dear Dr. Blank:

I am planning a somewhat different Lenten series on 'Christ, My Faith and My Work.' The object is to suggest the relevance of Christian faith to what we do for a living, using specific occupations as examples.

May I suggest three steps in which I would like to solicit your personal assistance and participation.

(1) I would like you to read the enclosed article—and any similar material you may have—suggesting some of the implications of Christianity for you *as a physician.*

(2) On Wednesday, February 12th, at 8:00 p.m. I would like you to join me and a few of your colleagues in the Pastor's Study, giving me a chance to "pick your brains" in preparation for a sermon on "Christ and Medicine" which I will preach on Sunday, February 23rd, as a part of the series.

(3) On Wednesday, February 26th, (i.e. after the sermon). I would like you to join me at 8:00 p.m. in an informal panel in the Conference Room, giving your fellow church members a chance to ask questions and make comments, and closing with devotions in the Chapel.

There will be five occupations thus surveyed during this Lenten series: medicine, the law, homemaking, business and teaching. In each case I plan to follow the same procedure, that is, consultation, sermon and panel discussion, assisted by members from the respective vocations. I sincerely believe that people will appreciate this opportunity, etc."

The article sent to the physicians was a reprint of "A Doctor in the House" by Donald G. Dawe (*Christian Century,* June 5, 1957). The lawyers received an abridgement of the Buffalo report's section on "The Law As A Christian Profession." The housewives—deservedly addressed as homemakers—were sent the appropriate section of the Buffalo report as well as a reprint of "The Power of the Homemaker" from the *Christophers News Notes.* For businessmen, there was the perceptive article, "Can the Businessman Apply Christianity?" from the *Harvard Business Review*

(September-October, 1957) in which the author, Harold L. Johnson of Emory University, traces the application of several major Christian doctrines to some of the ethical dilemmas encountered in the business world. Finally, the appropriate section of the Buffalo report was sent to the teachers, accompanied by a copy of *The Church and the Public Schools,* "a statement of the official position of the Presbyterian Church in the U.S.A. adopted by the 169th General Assembly."

In addition to these sources, I read as widely as I could in professional journals and magazines, searching for codes of ethics—formal or informal—and for other evidences, conscious or unconscious, of ethical awareness, principle and self-criticism. Perhaps the best result of the series has been to give our church a somewhat more informed and far less cocksure minister! I do have, however, a few other, more objective conclusions which I shall try to sketch as far as I am able.

Excellent Response

For one thing, the response of the invited participants was excellent. Even the few who resisted the idea that the church might have anything to say about on-the-job conduct were pleased to discover that the church does at least care. The prevalent complaint was, "Why was this never done before?" and "Why can't we go into this business more deeply?" The very superficiality of the approach seemed to leave everyone with a desirable "Let's have some more of this sort of thing soon" feeling. The problem now is how this may be done. On this point I would frankly welcome suggestions, especially from churches where an experiment of this kind may have been carried far beyond this one-toe-in-the-water stage.

Ignorance of Theology

At the same time, I would guess that all such experiments have been or will be as greatly handicapped as ours was by the *amazing theological ignorance* of even the best informed laymen. It would be heavenly if every excursion into vocational Christianity could be preceded by a stiff six-month course on basic Christian doctrine! Unfortunately this is not likely to be feasible. We have allowed theology to be belittled until it is almost a bad word in the minds of laymen. As a workable alternative, one might use the appealingly practical question, "What does it mean to be a Christian in my work?" as a handle to crank up latent interest in the seemingly impractical (but inescapable) question, "What does it mean to be a Christian?"—period. A Christian physician is more likely to become interested in the church's teaching about life (before or after death), if he is asked for his views on birth control or death control, than if he is merely asked to listen—passively—to a sermon. Once he discovers that *one* major Christian doctrine is really relevant to his daily work, he may be persuaded to study *all* the major doctrines, on the intriguing chance that theology may be worth something after all!

Competition a Barrier

Small occupational groups, then, seem to be the answer. However, they are not a panacea. In fact, depending on the particular occupation, they may not even be the best approach. In our experiment it soon became obvious that the degree of frankness varied in inverse ratio to the competitive position of the participants in the discussion, regardless of whether it was public or private. Those who were not in direct competition with one another—for instance, the housewives—spoke most freely. Those who were outright competitors—whether for the same market or the same public relations—were quickest to slide back into generalities or to assume a pose of virtue. It was amusing and instructive to hear the word "service" as a sort of refrain from the businessmen while the teachers, so far as I recollect, did not use it at all!

Area institutes, patterned after the laymen's vocational retreats at the Ecumenical Institute outside Geneva, Switzerland, may offer a partial solution. At a safe distance from home, strengthened by the atmosphere of Christian community, people may drop their guards to a point where real ethical and spiritual confrontation becomes possible. Meanwhile, congregational experiments will at least start people thinking critically about the standards of their business or profession in relation to the Christian moral imperative. Incidentally, the chapel devotions which brought to an end each of the panel discussions, were greatly indebted to *The Student Prayerbook* edited by John Oliver Nelson. With the help of these extraordinarily specific prayers and litanies, our biased, fragmentary "theologies" were exposed to the judging and healing scrutiny of Him Who is both the subject and the object of Christian theology.

Meanwhile we must face the fact that every human calling—whether self-consciously "service-oriented" or frankly economic in motivation—does have a theology of its own. This theology consists, in large part, of the pagan *Weltanschauung* produced by our mass culture and provocatively analyzed by critics like Will Herberg, David Riesman and William H. Whyte, Jr. To a lesser extent, however, every calling has its own distinctive doctrines which also have little in common with historic Christianity. Analysis is difficult, I repeat, not only because Protestant laymen by and large do not know what they are "supposed to believe" but also because Protestants, despite a substantial consensus in theology, have no equivalent of (say) *The Baltimore Catechism,* let alone of Francis J. Connell's *Morals in Politics and the Professions.* However, exploring specific occupational problems within the framework of a (painless) review of the Church's basic teachings will at least sensitize the layman's intellect and conscience to the unsuspected scope—the totality—of his Lord's claim upon his life.

Appraising the Results

Was our experiment a success? By all ordinary, treacherous standards — yes. Participants were enthusiastic. Fair numbers of others responded to a "special interest notice" sent to them prior to the panel discussion related to their respective vocations. Copies of the sermons and the resource materials disappeared from the literature tables in respectable quantities. Nevertheless, the real, fundamental results remain unknown. Did any lawyer approach his next divorce case more "pastorally" than he would have done before the series? Did any real estate dealer use more candor with the next "undesirable" inquirer about a "desirable" property? Did any teacher really take stock of his teaching as a Christian vocation and proceed to make some changes, in obedience to the still, small voice? God only knows—literally. For my part, however, I am convinced that the very small scratch we made on the enormous, largely unexplored surface of on-the-job Christianity was the kind of scratch which, by dint of further widening and deepening, may eventually break some of the armor of ignorance, conformity and fearfulness with which well-meaning Christian men and women protect themselves from the full impact of our Sovereign, who will not settle for less than one hundred per cent of our life.

If your church has conducted a similar experiment in exploring on-the-job Christianity, let us know about it. Your experience may help others.

THE EDITORS

The Revolutionary Power of the Church

IT seemed a prophetic choice that the Middle East should be the mission study theme for 1958-59, when news of the events in Iraq of July 14 reached Silver Bay, N. Y. The subject was selected five years ago by the Commission on Missionary Education, one of four units of the National Council of Churches which each year sponsor nation-wide conferences on the Chistian World Mission.

After the first hushed shock at the news, conversation in the lake-view dining room of the Silver Bay Inn resumed with fresh concern. Among the 567 ministers, missionaries and lay leaders and their families having lunch together were those who had spent many years of their lives in countries of the Middle East. They were immediately bombarded with questions, while the notebooks and maps of "students" in conference classes on that troubled area were eagerly consulted.

Their "teachers" were right at hand to help. Rev. Glora M. Wysner, secretary of the International Missionary Council, who with Dr. John S. Badeau conducted the classes on Christian missions in the area, is the author of two books, *Caught in the Middle* and *Near East Panorama*. Dr. Badeau, president of the Near East Foundation and a former president of the University of Cairo, also lived several years in Iraq and is author of *The Lands Between*. As they talked, the background to the crisis became clearer and the facts they provided made it possible for those who heard them to return to their churches across the nation and inform others concerning the Christian mission, its achievements and responsibilities in a time of revolution.

The same held true of the courses on our North American neighbors, the second mission study theme. In this field, the Merlyn Chappels—the secretary of the Presbyterian U.S.A. division of missionary support, with his wife, a former missionary to Latin America—led classes on the inter-relationships of the United States, its island neighbors and Canada. Expert on Alaska was Rev. J. Earl Jackman, secretary of Presbyterian Sunday school missions there, and the challenging possibilities for expanded church work in our 49th state were discussed from every angle. Reports were also presented on the churches' advances and problems in Cuba, Hawaii, Puerto Rico, Mexico and the Caribbean islands.

The sensitiveness of some Canadians

Dr. and Mrs. Martin Niemoeller

to a feeling of being regarded as the Americans' "little brothers" calls for more mutual understanding between the two big neighbors in the West, the Moderator of the United Church of Canada declared in one of the main addresses. However, Rt. Rev. James S. Thompson discounted recent reports of anti-American feeling, stating that while Canadians recognize they would be on the front line in another war, the fate of Canada is inevitably bound up with that of the United States in mutual need and good neighborliness.

If more proof were needed that Christian missions can no longer be labeled "foreign" and "home," this year's Silver Bay Conference provided it. Dr. Charles T. Leber pinpointed the relationship when he assailed the "righteous complacency" of many Americans who have become "too well adjusted"—to racism, corruption and social injustice. Their worship of nuclear power and material comforts and their failure to do something at home about the principles of freedom, brotherhood and Christian love the missionaries teach abroad, he said, have contributed to making the Christian mission much harder to carry on in newly independent lands.

More men and women must get angry at things the way they are and change them, he insisted, defining "anger" as "intense indignation—the strongest form of love." Dr. Leber, who gave the first three interpretative addresses at the conference, is general secretary of the new Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

Another thing the United States and the rest of the world need desperately, Dr. Martin Niemoeller told listeners in the jampacked Silver Bay auditorium, is "merciful neighbors." The famed German pastor was a U-boat captain in the first World War and spent eight years before and during the second one in Nazi concentration camps for his defiance of the Hitler regime. Now president of the Evangelical Church of Hesse-Nassau and a member of the Central Committee of the World Council of Churches, Dr. Niemoeller addressed the conference on the East-West crisis as a Christian problem. He also gave the sermon at the Sunday service and later elaborated informally on his declaration that, today, "to be or not to be is a very real question."

"A total war would be madness since it would end not in the annihilation of one side or both but of the entire human race," he told the group. Provided they had not used nuclear weapons up to that point, the vanquished, he said, would still be able to commit suicide, as Hitler did, using their nuclear stockpile to do it and thereby end all life on this planet as well.

Declaring that Christ called on his followers to be the peacemakers, Dr. Niemoeller underlined that this means we must also be merciful neighbors and have merciful neighbors. "The churches must do now what they have so far failed to do—make positive contributions to world peace," he warned. "Otherwise we may be the ones who will have to call for mercy in a very short time if we cannot solve the dilemma of coexistence in the increasingly small world space remaining in which to coexist."

American policies at home and abroad also came in for some sharp analysis in classes on the church and world affairs and in the lectures Dr. W. Vernon Middleton delivered in the last three days of the conference.

The United States, he declared, has to reassess its assumptions as to its superiority in modern technology, culture and way of life, and discard most of these assumptions.

"American arrogance must be surrendered," he concluded, "and only the churches can help their people do it." Dr. Middleton is general secretary of the Division of National Missions of The Methodist Church.

The better side of our shortcomings as Christians and Americans was revealed in the report which Dr. R. Norris Wilson, executive director of Church World Service, presented to the conference on the Christian technical assistance program of the Protestant churches working with sister churches across the world.

In an eye-witness report from his recent survey of CWS centers in the Far and Middle East, he described the distinctly Christian services in areas of need which cannot be performed by governments and non-personal agencies. In 1957, he said, the churches made it possible for CWS to distribute goods worth $35,000,000 and to spend more than $1,250,000 on reconstruction and self-help projects in 47 countries.

"While a great deal more remains to be done," Dr. Wilson concluded, "by doing these things, we are witnesses to the essential transaction—the thing that happens when and where Christ uses our hands and feet and flour and milk for his mercy's sake."

Other areas of concern studied at the conference included the ministry to migrant workers and Indian Americans in this country, the changing social patterns and status of women in underdeveloped countries, and the theological foundations of the world mission. These are the fields of service of the National Council's divisions of home and foreign missions and Department of United Church Women which, with the Commision on Misisonary Education, sponsor the Silver Bay Conferences.

Silver Bay has come to be a synonym among church people for a summer conference center, and with good reason. At the turn of the century, delegates to the Forward Movement Council on Bible Study and Foreign Missions of the Congregational churches met each summer at Silas Paine's hotel on Lake George. When Luther D. Wishard of the International Committee of the YMCA became enthusiastic about the site and its facilities, he bought it and it has served as a conference center since 1902, becoming an integral part of the "Y" in 1938. Developing over the years, and serving as a famous boys' school until the depression forced it to close, Silver Bay now comprises 1,600 acres and is valued at $600,000.

Great names in Protestantism are associated with Silver Bay, among them Adoniram Judson and Samuel J. Mills, honored by buildings named for them; John R. Mott and Sherwood Eddy. Another is T. H. P. Sailer, who not only was active in its organization from 1902 on but was, as usual, a member of the conference faculty this summer.

Important as have been contributions from John D. Rockefeller Jr., many leading industries and personal gifts, Silver Bay could not function without its "Emps"—the young employees who wash dishes, scrub, and wait on table to help themselves through college or study for graduate degrees. In one year, a father, who felt such labor beneath his daughter, was informed that among the Emps were the daughter of the Netherlands ambassador, the son and daughter of a UN delegate and a good half-dozen Phi Beta Kappas.

This year was no exception. Silver Bay's 302 Emps represented 95 colleges and universities, 21 states and nine countries. Roman Catholic, Jewish, Buddhist, Moslem and fifteen varieties of Protestant, they also included 54 young business and professional people, 28 teachers and one school principal—and few could tell them apart.

The tradition of Silver Bay, rich in fellowship and study, sports and music—for Emps and conferees alike—is typified in the worship services in the Helen Hughes Memorial Chapel each morning, when the singing of songs of praise is carried across Lake George's glittering Silver Bay.

ELSA KRUUSE

Silver Bay Quotes

The church is a revolutionary power, but the Christian revolution is not a revolt of violence; it is an inevitable and righteous revolution which demands that things be changed and man made free. *Dr. Charles T. Leber*

* * *

The socialist movement grew in Europe without any assistance or correction from the Christian churches and the way was paved for the atheistic communist system which has found its headquarters in Russia. *Dr. Martin Niemoeller*

* * *

Too often a generous America handout is looked upon as a passport overseas to do as we please and treat grown people like adolescents. *Dr. W. Vernon Middleton*

* * *

I left Ghana with the profound conviction that the hands of the clock are pointing to the dawn of a new day in which the Christian church will stand firmly in the non-Christian world of which both East and West are parts. *Rev. Alfonso Rodriquez*

* * *

It should be remembered that Christian missions helped raise intelligent leadership in the Middle East. At the San Francisco United Nations conference, over 60 per cent of the Arab delegates were graduates of Christian mission colleges. *Dr. John S. Badeau*

PROTEST FOREIGN AID CUTS—Senator Leverett Saltonstall (left), of the Senate Appropriations Committee, with Dr. Kenneth L. Maxwell, executive director of the Council's Department of International Affairs; Rev. James L. Vizzard, S. J., vice-president of the National Catholic Rural Life Conference, and Rabbi Marc Tanenbaum, public relations counsel of the Synagogue Council of America. The three churchmen joined in presenting an open letter to Congress signed by 34 leaders of the three faiths protesting appropriation cuts made by the House for the United States Mutual Security Program.

Education of a Neophyte

By ROLFE LANIER HUNT

The National Council's Committee on Religion and Public Education, in Chicago early in July, begins its task of preparing "a comprehensive statement with regard to church-state relationships which will provide a general Council policy." The committee of 98 consists of delegates from 25 denominations and 12 state councils of churches. Fifty-seven were present at the first meeting. Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, briefs the committee on its job, while Dr. Jordan L. Larson, superintendent of schools of Mt. Vernon, N.Y., Presbyterian layman, presides.

WHEN I came to the staff of the National Council of Churches, to serve as executive of its Department of Religion and Public Education, separation of church and state was to me a simple "Protestant" principle.

So I began studies of how 48 states had their schools deal with matters of religious concern. I read laws and court decisions.

I thought there must be an experience in other countries which had relevance to our problem of how public schools should deal with religion. So I looked at England. There religion is taught in the church buildings and pays preachers. I looked further, to find an established Protestant church in Norway and other northern European countries. So I learned that separation of church and state is not a "Protestant" principle. (Freedom for the churches to accomplish their mission is a *Christian* principle.)

I thought all Roman Catholics held to one opinion, until I began reading literature of the Roman Catholics. I found there discussion of problems like our own. Even the official name is less than certain in what is perhaps correctly titled the One Holy Apostolic Roman Catholic Church! Substantial differences on polity points seem to exist from diocese to diocese in the United States. I found that what the Roman Catholic Church asks for in the United States is not the same thing the Roman Catholic Church asks in Italy, Spain, Colombia.

I supposed all Jews thought alike, out of a body of clearly defined theology. I thought what they asked for in the United States must be entirely the result of religious principles. So I studied what is being done in Israel, where some Jews had a chance to establish the government of their heart's desire. I found it in some ways the opposite of what national Jewish agencies in the United States stand for.

Who is consistent, I asked myself. Surely law and courts are consistent! I found a state court ruling that reading the Bible in the classroom without comment is not sectarian, but that giving a copy of the Bible to a student is sectarian. I found a court in one state saying that the King James Version of the Bible is sectarian, while a court in another state says it is not. I found a court in one state saying that any edition of the Bible is sectarian, while another court ruled that any edition of the Bible is something more than sectarian. Leave it to the U. S. Supreme Court? I found that the Supreme Court of the United States in the Zorach decision said something which to me meant something different from the words they used in the McCollum case.

Who is consistent? If these people have trouble being consistent, how can I hope to be?

Within the problem of what our constituent churches wish state schools to do about religion, I find many problems of consistency. How does one respond, for example, to my Roman Catholic friends, one of whom says:

"In the Belgian Congo, the mission school operated by your church is supported by tax funds granted to it by the Roman Catholic government of Belgium. Why is that good, if here you say your Protestant government should not contribute to the support of a Catholic school?"

A second one asks:

"Your church colleges love the GI scholarship plan and are asking for more scholarships from the federal government and state governments. You say that you are against scholarships at the elementary and secondary school levels. You have the church colleges; we have the elementary parochial schools. Are you really against scholarships from tax sources for children to attend church schools, or are you just trying to get the money at the places where you can get it?"

Our Jewish friends see us as inconsistent as we see them. To me released time, which they oppose often, is on the same ground of law and reason as excusing children from the public school to observe a religious holiday, which they usually support. They cannot see how we can say we are for an act of reverence in the school classroom, without saying we are asking the public school to teach religion, thus taking over the jobs of home, church and synagogue.

A manufacturer of television sets lately described the present status of color television. Newly invented machines are always quite complex, he said. Good engineering simplifies the machine later. Color television is a new invention, still complex. There are 31 different parts of the machine to be adjusted separately. A change on any one of the adjustments makes necessary change on each of the others.

But plainly you cannot market a machine with 31 control knobs. Designers therefore grouped these 31 controls, hitching them to five knobs. Each knob actually controlled a group of four to seven adjustments. With five knobs, even a child could operate the color television set. His own five-year-old son could operate and adjust his set as well as father.

I have sought to simplify the problem

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Dr. Rolfe Lanier Hunt is executive director of the Department of Religion and Public Education of the Council's Commission on General Christian Education.

Memorandum from the desk of DR. DAHLBERG

ONE of our loveliest parishioners—whom we shall call Marguerite because that is her real name—recently attended a Roman Catholic funeral. The service was rather long, so she decided not to go to the cemetery. Boxed in somewhat by other cars that were turning on their lights and getting in line for the procession, she waited at the wheel until they should go on.

Just then a traffic officer came along on his motorcycle and rather peremptorily told her to turn on her lights and get in line. Meekly she obeyed, except for turning on her lights, and found herself the fifth or sixth car in the line. As the procession got under way she tried desperately to figure out a way of making her escape. "I know what I'll do," she said to the friends with her. "Schnuck's Market is up there on the next corner. They've got a big parking lot where we can turn around. I think we'll pull out of line there and head for home when the procession has gone by."

No sooner said than done. But to Marguerite's horror, all the cars trailing her followed her into Schnuck's Market. The apoplectic policeman, wheeling in on his motorcycle like a sheep dog rounding up a milling flock of sheep, bellowed, "How did you all get in here?" Finally the tangle was straightened out, and the funeral, catching up with the corpse, went decorously on its way.

Many of our human processions—not church funerals alone—have a way of ending up in Schnuck's Market.

Think of the pastors, lay workers, and young people coming home from summer vacations and church conferences with all their headlights of Christian idealism gleaming. They are ready to double the missionary giving and to go forward for the kingdom of God, with the whole church marching to the stirring strains of "Lead on, O King Eternal." But at the first fall meeting of the board of trustees it is discovered that the church furnace is out of order. "We've got to watch our expenses pretty sharp this winter if we are going to pay for that new oil burner," says the watch dog of the treasury. (And bless his bony old heart, that treasury watch dog has his place in the Lord's work, don't you forget it.) "I can't see any way out unless we recommend to the church that we trim some of our missionary giving," he concludes. It is enthusiastically moved, seconded, and carried. Once more, the whole congregation ends up in Schnuck's Market.

Or take a panel discussion on "The Place of the Christian Religion in the Nuclear Space Age."

The panel leader properly suggests that all the members of the group turn on their cosmic headlights. "I am here to learn, rather than to teach," he says brightly. "Who has the first question?"

The group takes on an owlish look for a moment. "I don't like to be the first one to speak," says the resource leader, "but I agree with Harold Phillips. He has pointed out, you know, that when Jesus said his followers were to be the light of the world he did not mean that we should be the tail light." Approving laughter.

"Speaking of lights," says the panel member at the opposite end of the table, "if you ask me, I think before we spend too much time figuring out a way to get to Mars or the moon, we'd better put on a campaign to get a new traffic light on the corner by the school house, if we expect our kids even to live to see the Nuclear Space Age."

Applause from the audience. They're off! From traffic signals to parking meters, bus fares, downtown parking lots, and the raffling off of an automobile to send the school band to the Cherry Bowl. The conclusion: Schnuck's Market. "Anyway, we opened up a lot of new ideas," say the panel members as they get up from the table and shake hands in a glowing exchange of congratulations.

Something ought to be done about Schnuck's Market. Even our international affairs seem to have a way of ending there. The Democrats land us in Korea. The Republicans land us in Lebanon. Dag Hammarskjold, good old United Nations sheep dog that he is, has quite a time keeping all the peoples of the earth in line. But at that, it may be better to end up in Schnuck's Market than in a radio-active cemetery.

EDWIN T. DAHLBERG

Public Education

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of religion and public education, to develop a single principle on which policy can be planned and action guided. I have had no success with this effort.

Religious freedom, for the churches and for individuals, is certainly a guiding principle. But as an absolute, separation of church and state could mean that no citizen could be a member of a church, and no churchman could be a citizen.

Riding on U.S. Highway 20, I followed signs pointing West, "To Chicago." Continuing on the same U.S. Highway 20, I came to signs pointing East saying "To Chicago." This is inconsistent? The signposts point East and West. Chicago is in between.

It seems to me that any principles we are trying to develop to guide us in expectations of the state schools in dealing with religion are subject to limitations in the same way as the highway signs and the color television controls. Whether we shall ever reach the state of perfect logic and complete consistency, I do not know. I do feel we are making progress in lifting to the top of the table some problems which have so far been discussed as under the table. Bringing them to the top of the table may bring to bear upon them the light of facts, experience, reason. Some facts we still need for the decisions which will best secure the blessings of liberty for our generation.

Perhaps it is the fact that we are here in the United States living together that makes us different from our confreres abroad—our Protestants from other Protestants, our Catholics from other Catholics, our Jews from Jews elsewhere. It is for us in our time to learn to live with some problems that will be with us always, so long as we maintain devotion to freedom of religion. Somehow we will find the political compromises necessary for peaceful living, in spite of problems theoretically insoluble in the absolute of philosophy and theology.

It is significant that a Committee on Religion and Public Education representative of the constituency of the National Council of Churches is at work. The 98 members of the Committee come from 25 denominations and 12 state councils of churches. The statement they draw up will represent our weaknesses, but also our strength—our devotion to religious freedom and to equal opportunity for education for all God's children.

Outlook

New Efforts for Peace Are on the Horizon

CHANGES in international relations are demanded by a world in revolution moving into the Nuclear-Space Age. Fundamental re-thinking and new imagination are essential for human survival and well-being. So it is propitious that plans were being laid for a Fifth World Order Study Conference this year.

A pattern of significance has been set by previous conferences at strategic turns of history: The First World Order Study Conference at Delaware, O., in 1942 soon after the United States was plunged into war, made important proposals for the war years and the post-war period in "Guiding Principles" and the "Pillars of Peace." The Second Conference, in 1945, at Cleveland (to become the scene of succeeding ones) made major recommendations on the Dumbarton Oaks draft of a UNO Charter; these were substantially adopted at San Francisco, and fundamentally affected the Charter and work of the United Nations. When Europe was under new threats in 1949, the Third World Order Study Conference brought support for the Marshall Plan and regional coalitions, such as NATO, when conceived under the UN Charter and for constructive as well as defensive purposes. In 1953, the Fourth Conference challenged church people and others to realize and fulfill more of our "international responsibility."

Now, at the opening of the Nuclear-Space Age, with most of the world in revolutionary ferment, it seems timely that church leaders should gather again, this time to consider "Christian Responsibility on a Changing Planet."

Change in our world, the need for change in people's thinking and the urgent necessity for change in United States foreign policy will be highlighted by this Conference.

The need for changes in United States foreign policy in formulation and execution has been underlined by numerous recent events:

In Latin America, the hostile reception to the Vice-President of the U.S.A. by certain segments of the population in some countries, the tour and recommendations of Milton Eisenhower on a special mission, and the trip by Secretary Dulles down there in a time of crisis elsewhere all emphasize the importance of change in our relationships with that part of the world and the government's recognition of this fact. Indeed, Secretary Dulles' statement in Rio de Janeiro cited the need for the United States to take the lead in the world in changing the status quo in order to help provide for human welfare and a better future for mankind.

In the Middle East, the need for changes in foreign policy on the part of the United States and other nations became evident in aspects of the most recent major crisis in world affairs. Here again the U. S. government is beginning to make some new plans and proposals.

As to over-all U. S. foreign policy, action has recently been taken in the Senate for basic studies exploring needs for change. The ranking member of the Senate Foreign Relations Committee next to the Chairman, Senator Fulbright, recently addressed the Senate on the need for fundamental change in U. S. foreign policy. Outside of government, George Kennan's recent book, containing his lectures in Britain which stimulated widespread discussion, discusses "disengagement" which caught popular interest, but also stresses the need for basic change in U. S. foreign policy which he earlier so largely designed.

In the midst of such ferment, it is hoped the churches may contribute to public discussion and debate, before, during, and following the World Order Study Conference. This could be particularly valuable in discussion of theological and moral insights into international relations.

The subjects now being explored by Preparatory Study Commissions include a basic review of theological and moral considerations in international affairs. Other subjects cover the power struggle and security in the Nuclear-Space Age, overseas areas of rapid social change, the changing dimensions of human rights, international institutions for peaceful change, and the interacting relationships among missions and world service and international relations.

New in plans for the work of the churches, related to this Conference, is a projected Nationwide Program of Education and Action for Peace from June 1959 to June 1960. For the first time the Protestant and Orthodox Churches cooperating in the National Council of Churches have agreed to coordinate their efforts in a major emphasis on international relations for a year. Delegates to the Conference are now being selected by the constituent communions and councils of churches with a commitment to give leadership in that coordinated program.

Hopes, prayers and preparations for the Fifth World Order Study Conference may make it possible for this gathering of church leaders to be strategic at a crucial turn of history. It is to be hoped it may prove particularly significant in the ground-work it may lay for the Nationwide Program of Education and Action for Peace early in this revolutionary Nuclear-Space Age.

Needed: A Strategy with Organized Labor

A RE-EXAMINATION by the churches of their strategy with organized labor is of paramount importance. No matter where one turns, this need is apparent. A strategy based upon indifference and inertia is no strategy. One that is based upon ignorance, misunderstanding, and in some cases hostility is a bad strategy. Conversely, one based upon a romanticizing and idealizing of organized labor is irrelevant. The annual observance of Labor Sunday and the use of the Labor Sunday Message are part of a strategy, but by itself it is wholly inadequate. To be sure, there

are many instances, national and local, of a strategy that is well informed and ably implemented; but none of these are so good that they could not be bettered by vigorous and constant re-appraisal.

A starting point for a more adequate strategy by the churches may be found in two aspects of the long and intensive investigation by a Senate committee. The first of these relates directly to what has been brought out concerning improper and corrupt practices in certain labor unions. These revelations are rife with searching questions about the nature and extent of the churches' strategy with organized labor, past and present. Certainly pious exhortations and emotionally satisfying denunciations do not even approach a strategy. Nothing less than a re-evaluation of the churches' programs of education, vocation, evangelism and social action will suffice.

The second aspect of the Senate committee's investigations relates to what the hearings have *not* revealed. What has been televised and otherwise profusely publicized is solely the evil in organized labor. This is inevitable in the mandate under which the committee is working, and it has not been without value. But to dramatize only what is wrong in an institution is to produce a distorted view of that institution.

To make this point by an analogy. If the mass media should over a long period portray in similar dramatic fashion what is wrong and weak about the churches, what a grossly unfair picture of the churches that could easily lead to in the public mind. Or, to put this point in reverse. If the investigation were upon the integrity, statesmanship and usefulness found in labor union practices, the public would have had unfolded before it the inside story of the unions that represent machinists, auto workers, clothing workers, oil workers, rubber workers and many others that with equal justification could be named. The unpublicized integrity as well as the widely reported corruption, the promise as well as the threat in labor unions are essential to any starting point toward a more adequate strategy on the part of the churches.

The best resources of the churches, both clergy and laity, the latter to include those in labor as well as in other occupations, are needed further to develop and implement a strategy toward organized labor. Whatever this may turn out to be, certain assumptions seem self-evident. For one thing, organized labor is a permanent force in American life. Again, leadership in labor unions—elective and appointive, national and local—can be an expression of Christian vocation equally with such callings as the ministry, industry, farming, and the professions. Closely related to this is the fact that the Christian community has an obligation to be a source of spiritual and ethical guidance and inspiration to its own members who are among the more than 16 million American labor union leaders and members.

Furthermore, as is characteristic of all organizations including ecclesiastical ones, labor unions show, and it may be accepted they will continue to show, misuse and abuse of their power. And once more, organized labor is among those institutions which are the keys to the character and strength of the institutions of the free world, both at home and abroad. Certainly a church that is satisfied with anything less than an adequate strategy toward organized labor will falter in its mission to our modern industrialized society.

National Day of Prayer

WE commend to the consideration of all churches the President's proclamation calling for a National Day of Prayer on October 1. As churchmen know, this is in response to a joint resolution of the Congress approved several years ago. Considerable concern has been expressed by The White House lest the observance be merely nominal, and special effort is being made this year by many Protestant denominations to stimulate widespread observance in their local churches across the nation. For the information of those who have not seen the Proclamation, the OUTLOOK is pleased to reprint it, in the hope that a genuine observance will be encouraged.

A PROCLAMATION

Our fathers trusted in God, and they were not confounded. Believing that all men are "endowed by their Creator with certain unalienable Rights," they conquered the wilderness, built homes, charted the course of free institutions, and defended their liberties against forces which threatened from within and from without.

In our time, buffeted by unprecedented changes and challenged by an aggressive denial of Divine Providence, we have continuing need of the wisdom and strength that come from God, and we shall always find our highest satisfaction in a steadfast purpose to know and to do His will.

In this spirit, the Congress, by a joint resolution approved April 17, 1952 (66 Stat. 64), has provided "That the President shall set aside and proclaim a suitable day each year, other than a Sunday as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

It is a privilege to carry out this resolution, and I accordingly set aside Wednesday, the first day of October 1958, as a National Day of Prayer; and I call upon my fellow Americans and all who may be visitors in our country, each according to his own faith, to join in prayer for our Nation and for all mankind, and especially:

First, that we may be humbly mindful that this Nation, under God, arrived at its present position by the toil and sacrifice of many citizens who subordinated personal interests to the common welfare and passed on to us a heritage with which we are singularly blessed;

Second, that we may have Divine guidance in our efforts to lead our children in the paths of truth and to provide a healthy environment in which they may grow in body, mind, and spirit;

Third, that we may ever exercise a compassionate concern for human suffering, whether at home or in distant lands, and that we may strive to alleviate hunger, eradicate disease, and advance the well-being of our neighbors;

Fourth, that we may be saved from blinding pride and from any act hurtful to the concord of free nations joined in building a just and durable peace under the guiding hand of Almighty God;

And, finally, that we may have courage to move forward in the unconquerable spirit of a free people, strong in faith, having a will to endure the burdens which have been given us to carry in our day, and to work toward goals of human betterment which may be attained only beyond our span of years.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

By the President: JOHN FOSTER DULLES, *Secretary of State*

The Future in Adults

By A. Wilson Cheek

THE church is looking at its older members.

The complexity of moral and ethical issues today has made it clear that moral decisions can no longer be made simply on the basis of right and wrong.

Thus Christian education must equip adults to exercise judgment according to their Christian sense of values in any given situation, even though decisions will vary from time to time and occasionally appear contradictory.

Current trends in American culture have brought this challenge to Christian education, in the opinion of 100 adult education specialists.

Focus of Attention

With adult education a focus of attention by an increasing number of educational and religious agencies in recent years, with accumulating literature, and with research in related fields, a two-week workshop to chart the course of Christian adult education in America was convened at the University of Pittsburgh in June, with Pitt's Dr. Lawrence C. Little as director. Invited specialists were on hand from 15 major U. S. and Canadian denominations; national, state and local councils of churches; professors of religious education in universities and seminaries, and consultants with special knowledge in fields related to adult education.

From this group came a stream of newly-learned facts from research in education, psychology, psychotherapy, sociology and theology, new philosophies, and new directions for the Christian education of adults in the denominations and agencies represented in the National Council of Churches.

Emphasize Development

The strength of the Christian religion, said the group, is in its emphasis on the development of the inner man. "This we have neglected, and the task of the Christian education of adults is to try to recapture it from the substitutive creeds, dogmas and doctrines that are a mere conforming to convention rather than an expression of individual religious experience."

Growing numbers of American adults and changing populations which throw large numbers of adults into churches with an education program previously concerned mainly with children, have prompted a wide-range study of the problems of adults and the part the church should play in caring for this growing segment of its members.

The years from the time the last child leaves home until retirement, roughly age 50 to 65, are a period of adjustment comparable to the transition from childhood to adolescence. Although understanding is accorded young people, little attention had been given to adults in these "middle years."

With the children gone, the wife's job is virtually completed, while the husband is faced with the heaviest vocational demands of his career. Financial burdens of schooling, weddings, care of aged parents, as well as physiological changes, are further complications.

The church needs a revitalized program also for young adults. Their original pattern of financial independence before marriage has changed to one where education, marriage and children all come together, with continuing financial dependence on both sets of parents.

Shape Values

Values of the past need to be shaped constructively into these new patterns. In its program the church needs to use many of the techniques that have been discovered by education.

One of the first steps in an adult program in a local church is a careful study and analysis of the parishioners by advisers and counselors developed in the parish.

Such a program can utilize the psychological and social sciences to throw light on the successive stages of adulthood.

The church needs also to be aware of such factors as the capacity for continuous learning, as well as the resistance to it, tensions produced by community forces, cultural backgrounds, and the special anxieties of adult experience.

We know that community patterns have a strong influence on the attitude and behavior of adults. Our adult population at present seems to be clinging to religious concepts that are set in dogma and doctrine of a past era and have not yet been made meaningful in present-day experience.

Belief Doesn't Jibe

Thus professed belief often doesn't "jibe with" actual attitude and behavior.

Tension and controversy, further, tend to produce articulate convictions, while the current mass media of communication tend to level off everyone at the plane of happiness through conformity. A person can't very well have a two-way conversation with a television set, but TV programs can present more two-way conversations in which the differences of points of view are ex-

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Seeking Christian Perspective on Foreign Policy

By George F. Thomas

In the accompanying article Dr. Thomas, who is Professor of Religious Thought at Princeton University, presents some of the issues that will confront delegates to the Fifth World Order Study Conference at Cleveland, November 18-21. Professor Thomas is serving on an editorial committee for one of the preparatory study commissions for the Conference, details of which will be found on page 10.

IN recent years there has been much criticism of "moralism" in American foreign policy by political "realists." They have done good service in reminding Americans of the crucial importance of power in foreign policy and in warning them against the danger of over-simplifying international issues by neglecting non-moral factors such as the national interest. However, this does not require us to dispense with moral considerations in determining foreign policy; it only means that international problems are too complex to be solved by the application of specific moral *rules* defining what a nation should do in different kinds of situations. Moral decisions should be governed not by specific rules but by general *principles*, and these should be employed only after a careful analysis has been made of all the relevant factors in the concrete situation. To the Christian, the primary norm of all moral action should be an all-embracing and self-giving love for persons, grounded in the love of God and expressed in social relationships in the form of justice for all, while the ultimate end is the reign of God in the lives of men. From this norm and this end he derives his ethical principles as to the means to be used and the ends to be sought in foreign policy. But he knows that these principles are meaningless apart from clear understanding of the needs of those who will be affected by his act in each situation and of the limitations imposed by human sin and error. He knows that he must consider the interests of all the nations involved in the situation, including their mundane interest in economic security, that national power is essential for the defense and promotion of these interests, and that conflicts of interest can be resolved only by compromises which provide a rough and imperfect justice for all. For politics is the art of the possible, not the ideal.

Since the Second World War there has been a growing tendency among Christian thinkers to interpret foreign policy in realistic terms. Idealism in international relations has come to be regarded as Utopian and the hope for a world organization with the power to enforce order on the great as well as the small powers has been dismissed as too optimistic. Yet we have also become increasingly aware of the fact that a world community is slowly emerging as a result of the economic and cultural interdependence of the peoples of the world and that a stable international order is necessary if mutual destruction in the nuclear age is to be avoided.

It is true, as political realists point out, that exclusive preoccupation with the development of a more effective international organization out of the United Nations would tend to distract us from careful attention to the immediate problems of foreign policy as they arise. Moreover, if we do not deal wisely and constructively with international crises such as Korea and Lebanon have presented, unfavorable conditions will develop which may prevent further evolution towards a more adequate international order, while the attempts to resolve these crises may well produce agencies such as an international force which will gradually lead to the institutions required for that order. However, there is a place for both political idealism and political realism in our thinking, the one to keep before us the ultimate end of a strong international order and the other to remind us that we must find the best solution we can of problems which confront us in the present.

It is going to be difficult in the period of competitive coexistence which lies ahead for Americans to keep the balance between concern for the ultimate end and attention to the pressing issues of the present, between the far look and the near look. Although we seem to have largely abandoned isolationism and to have accepted the burden of international responsibility, the crucial question is whether we shall have the patience and wisdom to deal with dangerous crises year after year in a constructive spirit and to work steadily towards a more adequate international order despite repeated set-backs and frustrations. We shall be tempted again and again to escape from our responsibility by a reversion to a truculent nationalism which seeks to go it alone. We shall need a strong faith in the working of Providence behind and above our failures if we are to keep our hope alive.

Can anything be said, from the point of view we have outlined, about our recent foreign policy? In my opinion, its greatest virtue has been its acceptance of international responsibility despite all temptations to evade it. But it has suffered from a very serious weakness: defensiveness. We have tended towards the negative policy of deterring the Communists from further aggression by military alliances, foreign bases, and weapons of mass destruction. Although this policy has been interpreted by the Russians and Chinese as aggressive towards them, it has not been militaristic in its spirit or aggressive in its purpose. Its real weakness has been that it has not been accompanied by a constructive and imaginative economic, political, and educational program. The result of our defensive attitude has been a curiously static and conservative foreign policy which is inconsistent with our democratic ideal of freedom for all mankind. We have been put in the position of defending the status quo and being opposed to revolutionary changes among undeveloped and colonial peoples, while Russia for her own purposes has pretended to stand for the liberation of the peoples of Asia and Africa from their internal and foreign oppressors.

Above all, our defensive attitude and negative policy have had the result of allowing forces of discontent to increase without taking resolute action to deal with their social and economic causes, so that they have finally exploded in violence.

For example, following the Suez crisis it became obvious that there was a power vacuum in the Middle East. The answer of our government was the Eisenhower Doctrine, which seemed to be based upon the assumption that the greatest threat to the stability of that region was international Communism. Meanwhile, no constructive program was developed to deal with the underlying political, social, and economic causes of discontent. As a result civil war finally broke out in Lebanon and a successful revolt overthrew the government of Iraq. Believing our whole position in the region to be threatened, our government in desperation resorted to military intervention without waiting for the United Nations to consider the problem. Whether we were justified in intervening is open to question. But the point I am making is that the situation which precipitated the inter-

vention might have been avoided by a constructive program for the Middle East if one had been adopted in time. Fortunately, our government now seems to realize the impossibility of solving the social and economic problems of the region by military methods and is advocating a program which would deal with them and permit us to extricate ourselves from an embarrassing situation.

Another example of the effects of our negative foreign policy is to be found in our relations with Latin America. A recent article by W. V. Shannon in "Worldview" (June, 1958) points out that the hostility of Latin Americans towards Mr. Nixon during his recent visit was due to their belief that we have been neglecting their economic and other interests. He urges us to increase substantially our economic aid, promote the development of needed projects, limit the fluctuation in the prices of coffee and metals, and refuse to restrict unduly our oil imports from Venezuela and impose higher tariffs on copper to satisfy Texas oilmen and Western mining interests. Although it may be impossible for us to do much about the political problem of dictatorship, we can do a great deal by wise economic policies to check the discontent of the peoples of Latin America which makes them hostile to us and receptive to Communist agitation. Finally, one wonders whether it will be possible much longer to maintain our wholly defensive and negative attitude towards Communist China.

In brief, we need a constructive and comprehensive foreign policy which will balance military defense against Communism with positive political and economic measures designed to improve the lot of the impoverished and oppressed peoples of the world. But it must be recognized that planning and carrying out such a policy would demand of us far more than we now are able or willing to give. The majority of Americans must have a clearer knowledge of the needs of other peoples than they now have, as well as a deeper concern for them. In addition, there must be a large "creative minority" of men and women who are willing to devote their lives to foreign service of various kinds, as engineers, doctors, scientists, journalists, teachers, and diplomats. This will not be easy. The ignorance of foreign affairs on the part of most Americans is appalling. We cannot compel men and women to go into foreign service, as the Communists do. Our tendency to measure success by monetary rewards and to depend for happiness upon the latest comforts and luxuries discourages most young people from seeking careers in less privileged countries. And the specialized training required for foreign service is rigorous, including thorough study of a special field as well as of foreign languages and cultures. At this point, churches, schools, and universities have a great responsibility, for the churches must inspire young people to devote their lives to the service of distant peoples and the schools and universities must provide them with a more adequate knowledge of other countries as well as with the expert knowledge necessary to serve them well.

National Council staff members and officers of the Department of International Affairs at a consultation looking forward to the Fifth World Order Study Conference. Left to right: Dr. Ernest S. Griffith, vice-chairman, Department of International Affairs; Rev. Cameron P. Hall, executive director, Department of the Church and Economic Life; Dr. R. H. Edwin Espy, associate general secretary of the National Council; Herluf Jensen, executive secretary, United Student Christian Council; Rev. Thomas Wieser, associate secretary USCC; Charles M. Smith, former associate director, Washington Office of the NCC; C. Arild Olsen, executive secretary, Division of Christian Life and Work; Rev. John Wood, associate executive secretary, United Christian Youth Movement; Hon. Ernest A. Gross, chairman, Department of International Affairs; Mrs. Esther Hymer, United Church Women, and Dr. Kenneth L. Maxwell, executive director, National Council's Department of International Affairs.

This presupposes the possibility that America is capable of transcending narrow nationalism and cooperating with other nations rather than dominating them. It must be admitted that the great powers of the past have seldom been willing to take seriously the welfare of other peoples. But Christians who pray for God's reign on earth can never be satisfied with any smaller hope.

(*Continued from page* 19)

pressed. This will heighten the learning experience of the viewer.

Adult learning is motivated, among other things, by our vast technological changes, and by mobility of population, calling for new learning in new settings. Another factor is the present rate of social mobility, the move of blue-collar workers upward, requiring new learnings to fit into their new social settings. Also, the white-collar population must acquire new learnings as to how to live in a socially responsible way with the newcomers.

In the total educational picture of the nation, adult education could be called the "great unfinished task."

To confront the country in the future is the question of the extent to which adult education should be tax-supported in the nature of elementary, secondary, and higher education.

No single individual, however, fits into "the average." Adult education, therefore, must always keep in constant balance both generalized insights and the specific individuality and needs of any given person. This suggests that there is no "uniform" plan that can ever successfully meet the needs of adult education. The church must be concerned with the needs of particular individuals and groups within the congregation and within the community.

The Hungarian Reformed Church

OUT of the Hungarian migrations to this country before the turn of the century were born the large, concentrated Hungarian colonies in our industrial centers.

Magyars poured into the U.S. by the giant boatload. Their route was via unwelcoming Ellis Island, but it was also past the Statue of Liberty, and Miss Liberty kept beckoning new thousands to the promised land. America was the great adventure.

With the Hungarian Protestants came their Calvinistic faith. At home they belonged to the Reformed Church of Hungary, which had its roots in the 16th century Reformation.

The Hungarian Reformed Church in America has the same confessional standards: the Heidelberg Catechism and the second Helvetic Confession. It is 34 years old, but only this year was given that name. Before it was known as the Free Magyar Reformed Church in America.

It is one of four denominations which became members of the National Council of Churches at the General Assembly in St. Louis last December.

The first churches were organized here by Hungarian settlers as early as 1890, but the Free Magyar Reformed Church in America did not come into being until 1924 at a constitutional assembly in Duquesne, Pa.

Today the Hungarian Reformed Church in America has 26 churches and five affiliated or "daughter" congregations with 23 pastors and 3 missionaries

Rt. Rev. Zoltan Beky

serving 8,500 members in seven states—Connecticut, New York, New Jersey, Pennsylvania, Ohio, Michigan and California—and in Ontario, Canada. Mission congregations have been nurtured, also, in Montevideo, Uruguay; Buenos Aires, Argentina, and in other places on the South American continent.

Its newest church is in Hollywood, Calif., just organized last month. Among its members are several Hungarian stars of the movie colony. About a year ago a new congregation was established in Rochester, N. Y.

The Hungarian Reformed Church in America, which embraces so many traditions of the mother-land, is proud of its youth work and the loyalty of its second and third-generation Hungarian-Americans. Family ties are close-knit and are reflected in church life.

It takes 85 teachers in 20 Sunday schools to care for the nearly 1,000 children and youth enrolled. Their Bethlen Youth Federation holds frequent conferences. Small churches hold them quarterly and the national conference is an annual affair.

Bethlen is a name that stirs patriotic-religious memories among Hungarians. It was borne by a prince who proved a stout defender of the reformed faithful when persecutions arose in Transylvania in the 17th century. The name has been perpetuated here also by the Bethlen Home in Ligonier, Pa., where some 50 orphans and 55 elderly people live.

The most extensive piece of welfare work carried on by the church has been with its own compatriots who streamed into America by plane and boat following the abortive Hungarian revolt against the Communists almost two years ago. Officials and laymen of the church immediately set up shop at the reception center in Camp Kilmer, N. J., where the parolees were processed. They cooperated with Church World Service, Lutheran World Relief, Catholic and Jewish groups in getting homes and jobs for their countrymen who had fled the terror in their native land.

The church is still working hard to assure that these escapees hang on to jobs during the current recession, finding new positions for those laid off. In one state alone, New Jersey, joblessness has hit some 500 parolees, according to Bishop Zoltan Beky, who heads the Hungarian Reformed Church in this country, with offices in Trenton, N. J. The church there is also cooperating with Governor Robert Meyner's Committee on Refugee Relief, of which Bishop Beky is vice-chairman.

Dr. Beky was elected the first Bishop of the Hungarian Reformed Church in America at the constitutional assembly last February, which also changed the name of the denomination. The assembly was held in the historic church in Duquesne, Pa., organized in 1894 and

Hungarian folk dance by one of the Sunday school classes of the Trenton church.

The Bishops' Council in session. There are five clerical and two lay members.

one of the oldest American churches of that communion.

There the new Bishop was consecrated at colorful ceremonies and immediately pledged the life and service of the church to the glory of God. Previously, Bishop Beky was spiritual leader of the denomination under the title of Archdean.

The constitutional assembly also established an eight-man Bishop's Council under his chairmanship, made up equally of churchmen and laymen.

Born in Hungary in 1903, Bishop Beky studied at the 400-year-old Reformed College and Seminary at Sarospatak before arriving in America in 1929 with scholarships to seminaries in New Brunswick, N. J., and Philadelphia. After receiving his degree at the Episcopal Seminary in Philadelphia, he was called to the pastorate of the Hungarian Reformed Church in Trenton, where he has served ever since. In '39 he was elected dean of the Eastern classis, and upon the death of Dr. Charles Vincze in '54, Archdean.

"Our churches are ecumenical-minded," the Bishop notes. "For the last 10 years we have been members of the World Alliance of the Presbyterian Church. We are happy now to be members of the National Council of Churches and we have applied for membership in the World Council. We will do everything in our power for the ecumenical movement and for the unity of churches."

The denomination sent representatives to the second Assembly of the World Council at Evanston, Ill., in 1954, as did the Reformed Church of Hungary.

The latter remained the mother church for one group of Hungarians in this country until it could no longer carry that responsibility after World War I and Hungarian dismemberment. Through the Tiffin (Ohio) agreement of 1921, the majority of Hungarian Reformed congregations here joined the Reformed Church in the U. S., while some joined the Presbyterian Church. Some remained independent. After two years of loose relationship among independent congregations, seven joined together at the famous Duquesne assembly, forming the Free Magyar Reformed Church in America.

Free Magyar Reformed Church, Trenton, New Jersey.

Members feel themselves close to Presbyterianism. In structure the church occupies a middle position between the Presbyterian and the Episcopal systems. The episcopate is upheld, along with the synodical principle. The diocese meets annually and a constitutional meeting is held every three years.

The majority of ministers were educated and ordained in Hungary. Their divinity students on this side attend either Presbyterian or Evangelical and Reformed seminaries, but are examined in special Hungarian subjects such as Hungarian church history, liturgy, confessions, and law. Every church holds services in both English and Hungarian, the latter for the older folk.

A bi-lingual monthly magazine, *Magyar Church*, is financed through the congregations by a quota system. The Hungarian Hymnal was published as a united project of all Hungarian Reformed and Presbyterian groups.

On the 30th birthday of the church in '54, the Rev. Stephen Szokezy, stated clerk of the church, gave a word of evaluation.

"We are 30 years old—old enough to talk about stability because of our historic roots in the Protestant Reformation and because of our present conditions in America. We are young enough to be a growing church. . . . In the last two years we built three churches. We are here to stay. But it is not our intention to work in isolation. While we wish to work with other Hungarian groups of our faith, we long to be accepted in the great family of churches, in the World and National Councils. We feel it is a worthwhile aim in the year of our 30th anniversary."

Now in 1958 half of that aim has been accomplished.

Dr. Eugene Carson Blake, former president of the National Council, welcomes Bishop Zoltan Beky at the General Assembly in St. Louis. At right is Dean Gabor Csordas.

New Unity of College Boards in Far East

Graduates march to the third commencement exercises at Chung Chi College, Hong Kong.

By WILLIAM P. FENN

A SINGLE board now serves as the North American representative of eleven denominational and interdenominational institutions of Christian higher education in the Far East—the *United Board for Christian Higher Education in Asia.*

Formerly called the Associated Boards for China Christian Colleges, it was renamed "United Board" in 1946 and ten years later, because the communists had taken over mainland China and the former China colleges, the phrase "for Christian Colleges in China" was dropped from the name and "for Christian Higher Education in Asia" substituted.

United for what?

United, first, for action. To get things done that single boards might not be prepared to attempt; to move in emergencies more speedily than several boards could move. *As in Hong Kong.*

With the communist taking over of mainland China, hundreds of thousands of Chinese sought refuge in the British colony of Hong Kong. A city with a normal population of three quarters of a million tried to absorb two and a half million. Among them were young people, many of them possessed by that never-say-can't determination so characteristic of the Chinese, to get the most education possible.

For many of these, Hong Kong had nothing to offer above the secondary level. Graduates of English-language schools might hope for admission to the University—even though an institution of 1,000 students (800 before the war) was no adequate answer to their needs. But for thousands of boys and girls in Chinese-language schools, there could be little hope.

Across the border, the universities of communist China beckoned, alluring with education without cost. Who can blame these young folk, non-communist though they were, from accepting the prize and leaving the cost to be counted four years later? They went by the hundreds, by the thousands.

In the face of this situation, a group of church leaders in Hong Kong, representing perhaps half a dozen denomina-

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Dr. William P. Fenn, general secretary, United Board for Christian Higher Education in Asia, is the son of missionaries, has taught at the University of Nanking and has spent much time in the Far East.

Looking from administration quadrangle to boys' dormitories at Tunghai University in Taiwan, which is under the United Board.

tions and four nationalities—American, British, Canadian and Chinese—decided to start a Christian college. It was to be on the patern of the last colleges on the mainland, meeting the needs of graduates of Chinese-language secondary schools and doing so in a Christian setting. But they had no funds.

Here is where a United Board was able to serve as no denominational board very well could. This was not a task for one church but for several. And the United Board, in acting, could do so on behalf of all interested Western bodies. It was a task calling for quick action, and here one board could act more swiftly than many. So the United Board was able, within weeks of the request, to provide the $20,000 needed to launch this new college.

Chung Chi College is now a healthy institution of some 450 students, which this July graduated its fourth class—61 boys and girls, most of whom might otherwise have gone to the mainland and been lost to the potential Christian leadership of the future. Much of its support comes from American and Canadian mission boards continuing to act through the Uited Board.

United also for creation. To sound out new needs, to explore new patterns; to help restore to Christian higher education some of its pioneering creativeness. *As in Formosa.*

When World War II ended and Formosa came again under Chinese control, the church in Taiwan longed with new hope for the Christian college which had not been possible during a half century of Japanese rule. But they lacked the necessary resources both of money and of trained and experienced personnel.

The church in Formosa had been Presbyterian from its beginnings, but it was obvious that Christian life on the island was certain to become increasingly multi-denominational. So interdenominational support was indicated. Again, while mission interest in Taiwan had traditionally been Canadian in the north and English in the south, it was clear that American boards would be increasingly involved. So an international approach was logical. Similarly, while through the generations the Chinese on Taiwan had developed strong local loyalties, the arrival of some one to two million other Chinese made essential the cooperation of two closely related but occasionally antipathetic groups. So representation of *all* the people on Formosa was necessary.

The United Board obviously met the first two requirements. It was both interdenominational and international. Its long years of experience on the mainland also qualified it to help in the reconciliation and growing partnership of the two groups of Chinese. And so it responded, counseling and assisting the local board of directors, made up one-third of representatives of the "Church in Formosa," one-third of representatives of the "Church in the West," and one-third of "other Christian Chinese."

Agricultural students select rice seed from test crop on the University farm at Silliman University, Dumaguete, Philippines.

Here was a situation in which, in spite of local eagerness, haste was less important than careful planning. Starting from scratch made thoughtful planning not only possible but also imperative. Creation rather than mere duplication. An institution which would really meet the needs of the people on Formosa rather than copy the past. "Something different."

Four features of Tunghai University will serve to illustrate.

First, the new campus is a creative architectural contribution. Under the volunteer direction of famous Chinese-American architect I. M. Pei, himself a graduate of one of the former "China Colleges," modern functionalism has been wedded to such deep-rooted Chinese features as the courtyard and the terrace in a simple but pleasing design.

Second, every student participates in a labor program through which he contributes to the community, helps to pay his way, and learns the dignity of labor.

Third, a program of general education, one of the first in Asia, is introducing new concepts of education into a highly vocational pattern.

Fourth, for the first time in a third of a century a Chinese university has been granted some freedom for educational experimentation. Most notably, Tunghai is to be allowed to have a recognized chair and department of religion.

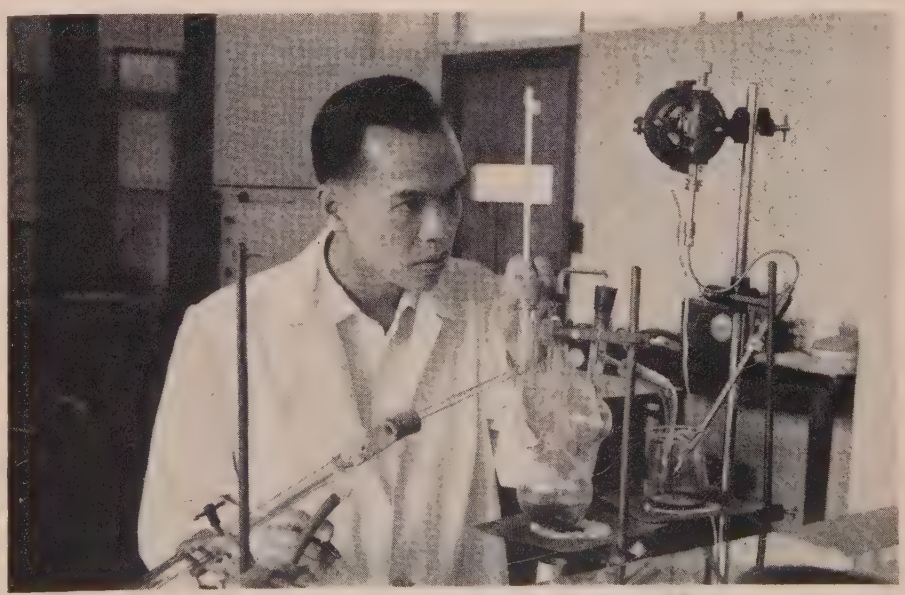
Tunghai has only just admitted its fourth class of 200 freshmen, but is already being studied, criticized, and imitated. This would not have been possible without union for creation.

United, even more importantly, for quality. That what is done in the field of Christian higher education be well done. *As in the Philippines.*

The United Board is not limited to moving into unoccupied areas and providing new institutions. It is fully as much concerned with helping the old to improve. Silliman University is an example.

Established in 1901, Silliman followed the pattern so common throughout mission education: primary school, high school, college, and finally university. It made for itself an enviable reputation for sound academic work and lasting character-molding. By the early 1950s

(*Continued on page* 27)



Student at work in the chemistry laboratory at Chung Chi College in Hong Kong.

A Study of a Major Church Assembly

By GLEN W. TRIMBLE
and ANNE O. LIVELY

What do you consider the role of the National Council to be in the field of church life?

How do you evaluate these five major institutions of the nation: schools, federal government, the churches, the labor unions, and industry?

What do you feel is the responsibility of the local church in a community where racial segregation becomes an issue?

These were among the questions asked of all those who registered at the National Council's General Assembly in St. Louis. It is believed that the results of the questionnaire, summarized by the Council's Bureau of Research and Survey, may be interesting to OUTLOOK readers.

Dr. Glen W. Trimble is director of field research of the Bureau of Research and Survey. Miss Anne O. Lively is research assistant.

With regard to the role of the Council, three choices were given: Is it one of expediency, an organization in which the denominations become involved only when they cannot do a job themselves? Or ought the Council to do everything that can be done together? Or is the appropriate role somewhere between these two?

Fifty-four per cent were for an "all that can be done together" approach. Among official voters a larger percentage (13% as compared with 8%) considered the proper role as doing only what cannot be done denominationally, 38% said a middle position was appropriate, but still a plurality (47%) favored the Council's doing as much as possible together.

In the evaluation of five major institutions of the nation—the schools, the federal government, the churches, labor unions and industry—in terms of how well each performs its special functions, the overall and outstanding characteristic of the responses was the relatively low evaluation of all institutions. Schools, which ranked highest among the five, were described as only midway between "fair" and "good." The rating of the others was in the following descending order: federal government second, industry third, churches fourth, and labor unions a poor fifth.

Because the churches' role in the sensitive area of segregation and desegregation is a subject of deep concern to church policy-makers at this time, respondents were asked to choose from among six statements the one which best described the responsibility of the local church in a community where racial segregation becomes an issue. The six statements ranged from direct support and leadership of segregation forces to direct support and leadership of integration forces, with several "respectable" choices in between. These intermediate choices recognized a moral responsibility on the part of the church but called for a mediative role rather than one of direct action. Even with these alternatives, the strong majority (76%) favored direct action in support and leadership of the integration forces. Another 10% favored the second most forthright choice for integration which called for a stating of the Christian position on race but not the taking of an active part in the resolution of the local issues. The other four choices of neutrality, mediation, Christian judgment on tactics, and support of segregation forces mustered only a combined 9%.

As for the makeup of the group of 702 replying to the questions:

There was diversity. Staff and non-staff personnel were about equally represented. Females and the non-ordained were "minority groups" but in substantial enough numbers to command real influence. The family income of 25% was under $6,000, 64% under $10,000. Forty-seven per cent were less than 50 years old.

There was a healthy core of unity—of common ties. A high educational level was attested to by the number of years of schooling. Eighty-five per cent had finished college. There was a critically realistic approach in rating institutions (schools, churches, etc.). This was an action-oriented group, as illustrated by the 83 to 96 per cent verdict for the clergy speaking out on specific issues and by the three to one choice of local church leadership and support of integration forces in localities where racial desegregation becomes an issue. Their mandate is not only for action but for united action in which a high proportion see the National Council as the focal point for everything that can be done together.

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tion required to meet the challenges of that future.

But Silliman had over-extended. Competition had increased. And everywhere the cost of higher education—of good higher education—had been going up far faster than sources of support. Silliman faced the double task of setting limits to what it would attempt to do and of doing that far better. The first required surgery and courage; the second, determination—and money.

The major problem with which Silliman must grapple, along with any other institution in Asia which accepts the standards set by competition and by a belief that what is Christian must be good, is that of achieving and maintaining high quality. It has made the decision, it has set new standards for admission, and it has found—in spite of fears—that quality does have a drawing power. But vision and courage of this sort are not enough. Faculty must be upgraded, the tools of education must be replaced and added to, and the physical plant must be maintained. All of this requires far more adequate support than Silliman has been receiving either locally or abroad.

Into this situation the United Board moved slowly but sympathetically, first with counsel and then with active assistance when requested not only by the

New Unity

(*Continued from page* 25)

it was an institution of over 4,000 students.

It would be difficult to exaggerate the importance of an institution like Silliman. Its significance is clearly attested to by the frantic and continuous efforts of the Roman Catholic Church to discredit and even eliminate it. Without it the entire evangelical church in the Philippines would be the poorer and the weaker. Only a united approach to its problems on the part of all denominations concerned with Protestantism in the Philippines can provide the resources needed for the type of institu-

(*Continued in Col.* 3)

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university but by the responsible mission boards and the Philippines Committee of the Division of Foreign Missions. It is now the American headquarters for Siliman, as it is for other institutions. Unity for quality.

United, finally, for efficiency. So that more adequate support can be provided and so that all resources can be used more effectively. *As in Korea.*

Another well-established institution with which the United Board has become related is Yonsei University in Seoul, the product of the recent union of Severance Union Medical College, established half a century ago, and Chosun Christian University, which dates from 1915. For most of their lives, these institutions have been known as two of the leading institutions in Korea. The new Yonsei University hopes to maintain this enviable position.

But this will not be easy. For one thing, *the task of physical rehabilitation is enormous.* Both units came through World War II with run-down and undeveloped campuses inadequate to meet postwar needs. Two waves of fighting during the Korean War left even these plants badly damaged and almost wholly stripped.

Yonsei, equipped to handle a few hundred students before the war, must cope with the 3,000 which it has not been able to resist taking from among the far larger numbers seeking admission. It has built two academic buildings but still lacks dormitories. Having no auditorium, it holds assemblies in an open amphitheater in winter snow and under summer sun. Over a million dollars will be needed before it has the minimum plant needed.

Severance was even more severly damaged and city-planning is carving up its city site. The new center—medical arts building, hospital, nurses' home, residences—now abuilding on the university campus will require more than two million dollars.

These are large sums. Some of them will be raised—already have been raised—locally. The United States Army, recognizing the service Severance has rendered, has been generous. Mission boards in the United States and Canada are being called on for a very large share. In addition, individuals and foundations must help if this heavy but inescapable task is to be completed.

In dealing with such problems one board is more efficient than several. It can evaluate needs, keep those in view until met, and see that there is no duplication and waste in either the securing or the spending of the funds.

Yonsei also needs strengthening of its misionary personnel. But here again there are problems. What vacancies need filling? What needs are in process of being met? Lack of clearance among boards can lead to such a situation as arose recently when it was discovered that two mission boards were planning to fill a vacancy that did not exist.

In 1947 the United Board was requested to take over the responsibilities of the Cooperating Board for Christian Education in Chosen. It agreed to do so and to serve Yonsei not only on behalf of the interested boards but as part of its concern for the most effective use of available resourses in the cause of Christian higher education in Asia. United for efficiency.

The United Board has been referred to as an outstanding example of the ecumenical idea in action. It is by no means a perfect instrument, but it has demonstrated values in the united approach which make unthinkable any backward step toward separatism in Christian higher education. It has also opened up as yet barely explored vistas of cooperation which may prove even more significant. United for action, for creation, for quality, for efficiency—perhaps someday for that planning in advance that is fundamental to any really effective solution of the problems of Christian higher education in Asia.

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By JOHN NORTON. TRANSLATED AND EDITED BY DOUGLAS HORTON, Belknap Press of Harvard University Press, Cambridge, Mass., $4.75.

Dr. Douglas Horton, Dean of the Harvard Divinity School and formerly chief executive of the Congregational Christian Churches, is well-known as a translator of Karl Barth. His translation in 1926 of *The Word of God and the Word of Man* introduced a whole new world of theological thinking to the English-speaking public.

Now Dr. Horton has again put us under obligation by his translation from the Latin of *The Answer* by John Norton. This book was the first written in Latin in New England and deals with the points of conflict between the New England churches and the other churches of the Reformation. The topics of the Church Covenant, of visible sainthood, of church membership, of pastoral relations, are set forth. This book is highly useful for historians of New England culture, for students of ecclesiastical polity, especially those of the Calvinist tradition.

So much has been said and written negatively of the Puritan movement in New England that it is useful to have a book of this kind which documents the tremendous debt of this nation to New England religious life.

This reviewer was especially interested in the chapter "Of the Salaries of Ministers." The argument is presented in three propositions: 1) Salaries are owed to true and lawful ministers by the members of their congregation as a just provision for the office, and they should be liberal in proportion to the status of the parish. 2) It is better for ministers to live on fixed and regular salaries than on mere voluntary contributions. 3) If the ministers are not sufficiently provided for, by their churches, it is the task of the Christian magistrate to see to it that they have salaries on which they may subsist.

T. K. THOMPSON.

Legal Instruments of Foundations

By F. EMERSON ANDREWS, Russell Sage Foundation, New York, $4.50.

F. Emerson Andrews, director of the Foundation Library Center and the acknowledged dean of writers in the field of philanthropy, has prepared a highly useful book to assist in the study and understanding of foundations and to help in the organization of new foundations.

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Dr. McCartney is a graduate of the University of Wisconsin, and received his Master's Degree from Princeton University, while pursuing his studies for the ministry in Princeton Theological Seminary, of which Institution he has been a Trustee since 1930.

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By THEODOR BOVET, Doubleday, New York, $3.50.

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(*Continued from page* 30)

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